Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

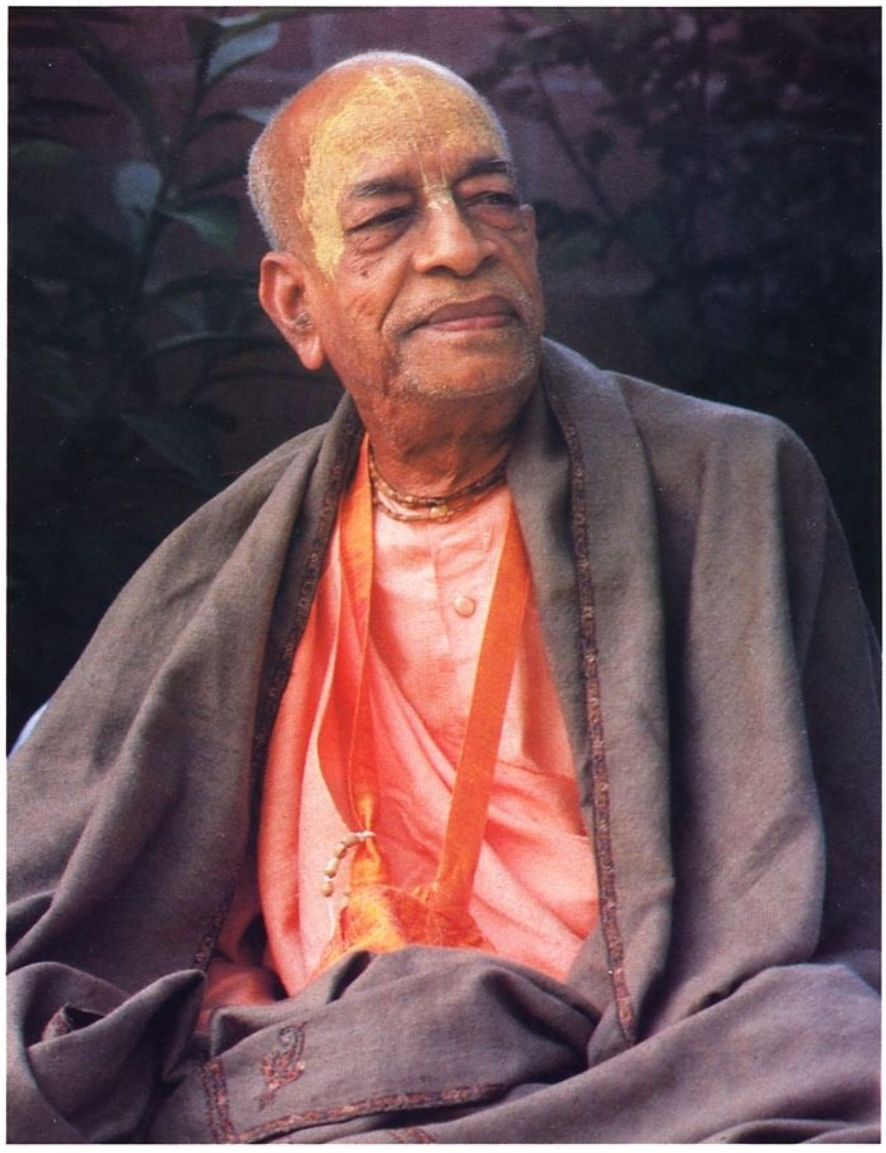
BACK TO GODHEAD

Vol. 22 No. 11 THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

SPECIAL ISSUE:

Kṛṣṇa Consciousness in the USSR

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-*Ācārya* of the International Society for Krishna Consciousness, came to America in 1965, at age sixty-nine, to fulfill his spiritual master's request that he teach the science of Kṛṣṇa consciousness throughout the English-speaking world. In a dozen years he published some seventy volumes of translation and commentary on India's Vedic literature, and these are now standard in universities worldwide. Meanwhile, traveling almost nonstop, Śrīla Prabhupāda molded his international society into a worldwide confederation of *āśramas,* schools, temples, and farm communities. He passed away in 1977 in Vṛndāvana, India, the place most sacred to Lord Kṛṣṇa. His disciples are carrying forward the movement he started.



BACK TO GODHEAD is the monthly journal of the International Society for Krishna Consciousness. When Śrīla Prabhupāda began the Society (in New York City, in 1966), he put into writing the purposes he wanted it to achieve. They are as follows:

1. To systematically propagate spiritual knowledge to society at large and to educate all peoples in the techniques of spiritual life in order to check the imbalance of values in life and to achieve real unity and peace in the world.
2. To propagate a consciousness of Kṛṣṇa, as it is revealed in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.*
3. To bring the members of the Society together with each other and nearer to Kṛṣṇa, the prime entity, thus developing the idea within the members, and humanity at large, that each soul is part and parcel of the quality of Godhead (Kṛṣṇa).
4. To teach and encourage the *saṅkīrtana* movement, congregational chanting of the holy names of God, as revealed in the teachings of Lord Śrī Caitanya Mahāprabhu.
5. To erect for the members and for society at large a holy place of transcendental pastimes dedicated to the personality of Kṛṣṇa.
6. To bring the members closer together for the purpose of teaching a simpler, more natural way of life.
7. With a view toward achieving the aforementioned purposes, to publish and distribute periodicals, books, and other writings.

The Magazine of the Hare Krishna Movement

BACK TO GODHEAD

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A. C. Bhaktivedanta Swami Prabhupāda

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PRONUNCIATION. We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in **but**, long **ā** like the **a** in **far** (and hold it twice as long as the short **a**). Pronounce **e** like the **a** in **evade**, long **ī** like the **i** in **pique**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **c** like the **ch** in **ch**air. Pronounce the aspirated consonants (**ch, jh, dh,** etc.) as in sta**unch-h**eart, hedge-hog, and re**d-h**ot. Finally, pronounce the sibilants **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, and for *Caitanya* say CHAITANYA.

SPIRITUAL NAMES. Members of the International Society for Krishna Conciousness receive names of Lord Kṛṣṇa or His great devotees, combined with dāsa (dāsī for women), meaning "servant." For instance, the name *Kṛṣṇa dāsa* means "servant of Kṛṣṇa."

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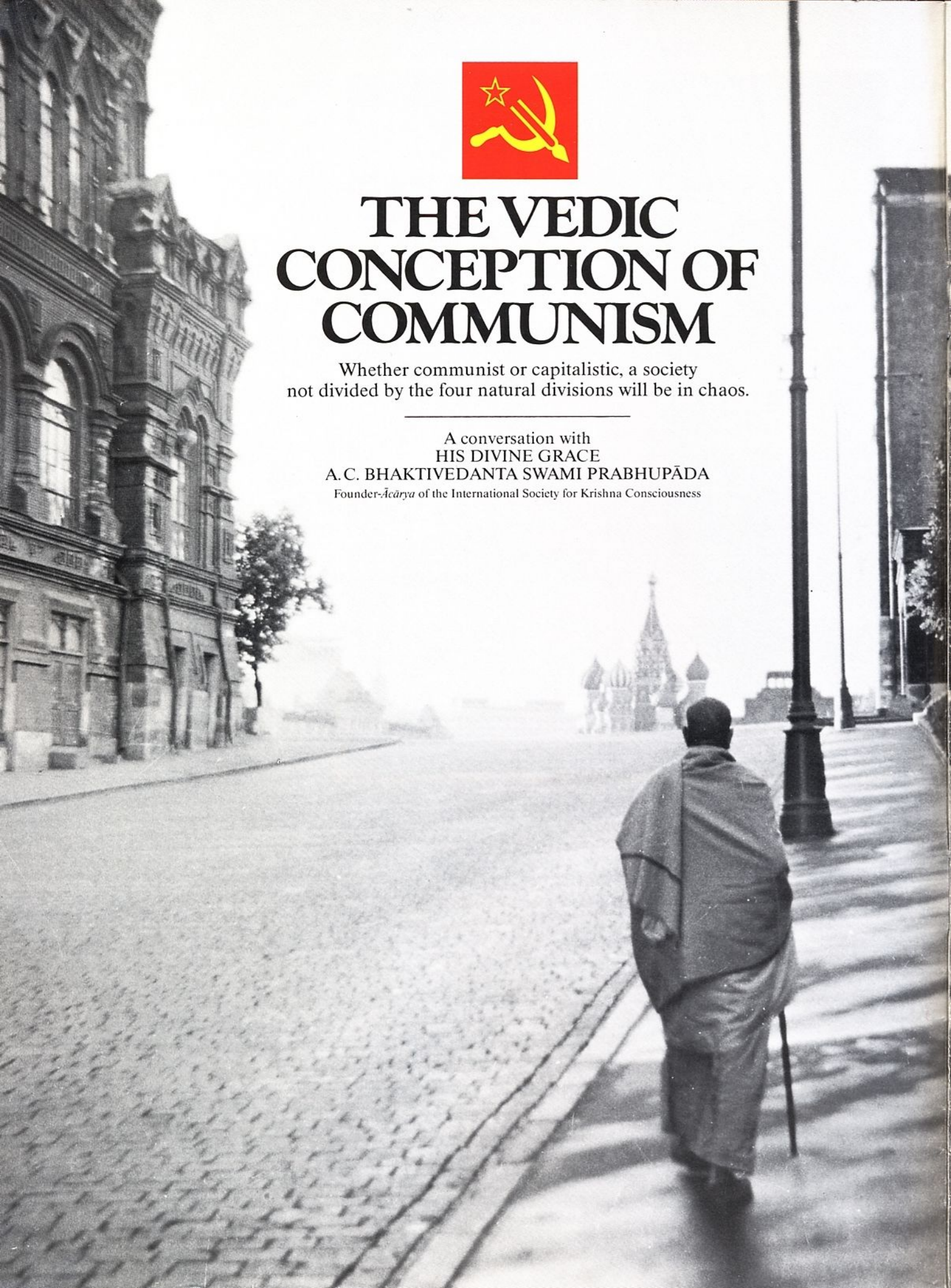
COVER: The sickle and *tilaka* (the sign of the devotees of Kṛṣṇa) symbolize the spiritualization of the communist ideals through Kṛṣṇa consciousness. This month *Back to Godhead* focuses on Kṛṣṇa consciousness in the USSR. Taking advantage of Soviet leader Mikhail Gorbachev's *glasnost* policy, as well as the opening of the Festival of India in Russia, Soviet Hare Kṛṣṇa devotees have recently been chanting in the streets of the Soviet Union for the first time in history. Since Śrīla Prabhupāda's visit to Moscow in 1971, the movement has grown from one member to thousands—but not without a struggle. Today the struggle continues, for despite Gorbachev's *glasnost,* many devotees—simply because they want to practice Kṛṣṇa consciousness—are incarcerated in prisons, psychiatric hospitals, and labor camps throughout the Soviet Union.



THE VEDIC CONCEPTION OF COMMUNISM

Whether communist or capitalistic, a society not divided by the four natural divisions will be in chaos.

A conversation with
HIS DIVINE GRACE
A.C. BHAKTIVEDANTA SWAMI PRABHUPĀDA
Founder-*Ācārya* of the International Society for Krishna Consciousness

ŚYĀMASUNDARA DĀSA

This conversation with Professor C. G. Kotovsky took place in Moscow in 1971. Professor Kotovsky was then head of the India Studies Department of the University of Moscow.

Śrīla Prabhupāda: The other day I was reading the paper *Moscow News.* There was a Communist congress, and the president declared, "We are ready to take others' experience to improve." So I think the Vedic conception of socialism or communism will much improve the idea of communism. . . . Modern society takes the people as a whole as the proprietor of a certain state, but the Vedic conception is *īśāvāsyam idaṁ sarvam*—everything is owned by *īśa,* the supreme controller. *Tena tyaktena bhuñjīthāḥ*—you may enjoy what is allotted to you by Him. *Mā gṛdhaḥ kasya svid dhanam:* but do not encroach upon others' property. This is the *Īśopaniṣad—Veda.* The same idea is explained in the different *Purāṇas.* There are many good concepts in the Vedic literature about communism. So I thought that these ideas should be distributed to your most thoughtful men. Therefore I was anxious to speak.

Prof. Kotovsky: It is interesting that here in our country there is now great interest in the history of old, old thought. From this point of view, our institute translated into Russian and published many literary monuments of great Indian culture. . . . It seems to me that in Moscow and Leningrad libraries we have nearly all the major texts of ancient Indian culture, beginning from the *Vedas,* the original texts in Sanskrit. For instance, in the Leningrad branch of our institute there are six or eight editions of *Manu-smṛti.* This institute was founded in Imperial Russia in Leningrad, so in Leningrad we now have a branch of our institute dealing mainly with the history of Asiatic culture. You will find here an account of what is being translated and what studies are being done on the history of Indian religion and also the state of Indian religion, Hinduism, in Hindu India today.

Śrīla Prabhupāda: Hinduism is a very complex topic.

Prof. Kotovsky: Oh, yes. [They laugh.] Really, to my understanding, it is not a religion from the European point of view; it is a way of life—religion, philosophy, a way of life, whatever you want.

Śrīla Prabhupāda: This word "Hindu" is not a Sanskrit word. It was given by the Mohammedans. You know that there is a river—Indus—which in Sanskrit is called Sindhu. The Mohammedans pronounce *s* as *h.* Instead of *Sindhu,* they made it *Hindu.* So "Hindu" is a term that is not found in the Sanskrit dictionary, but it has come into use. But the real cultural institution is called *varṇāśrama.* There are four *varṇas* (social divisions)—*brāhmaṇa, kṣatriya, vaiśya,* and *śūdra*—and four *āśramas* (spiritual divisions—*brahmacārī, gṛhastha, vānaprastha,* and *sannyāsa.* According to the Vedic concept of life, unless people take to this system or institution of four *varṇas* and four *āśramas,* actually they do not become civilized human beings. One has to take this process of four divisions of social orders and four divisions of spiritual orders; that is called *varṇāśrama.* India's culture is based on this age-old Vedic system.

Prof. Kotovsky: *Varṇāśrama.*

Śrīla Prabhupāda: *Varṇāśrama.* And in the *Bhagavad-gītā*—perhaps you have read the *Bhagavad-gītā*?

Prof. Kotovsky: Yes.

Śrīla Prabhupāda: There, in the *Bhagavad-gītā* [4.13], is the statement *cātur-varṇyaṁ mayā sṛṣṭam:* this system was created by Viṣṇu [God]. So since *varṇāśrama* is the creation of the Supreme, it cannot be changed. It is prevalent everywhere. It is like the sun. The sun is a creation of the Supreme. The sunshine is there in America, in Russia, and in India—everywhere. Similarly, this *varṇāśrama* system is prevalent everywhere in some form or another. Take, for example, the *brāhmaṇas,* the most intelligent class of men. They are the brains of society. The *kṣatriyas* are the administrative class; then the *vaiśyas* are the productive class, and the *śūdras* are the worker class. These four classes of men are prevalent everywhere under different names. Because it is created by the original creator, so it is prevalent everywhere, *varṇāśrama-dharma.*

Prof. Kotovsky: It is interesting that in the opinion of some European and old Russian scholars, this *varṇāśrama* system is a later creation, and if you would read the old texts of Vedic literature, you would find a much more simple and agrarian society. It is the opinion of these scholars that the *varṇāśrama* system was introduced in Indian society in the late age of the Vedic era but not from the beginning. And if you would analyze the old texts, you would find that in the old classical India it was not so prevalent.

Śrīla Prabhupāda: As far as we are concerned, it is mentioned in *Bhagavad-gītā. Cātur-varṇyaṁ mayā sṛṣṭam.* The *Bhagavad-*

Carrying the eternal teachings of Kṛṣṇa to the USSR, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda walks near St. Basil's Cathedral in Moscow's Red Square in June 1971.

gītā was spoken five thousand years ago, and in the *Bhagavad-gītā* it is said, "This system of the *Bhagavad-gītā* was spoken by Me to the sun-god." So if you take an estimation of that period, it comes to forty million years ago. Can the European scholars trace back history five thousand years? Can they go back forty million years? We have evidence that this *varṇāśrama* system has been current at least five thousand years. The *varṇāśrama* system is also mentioned in the *Viṣṇu Purāṇa* [3.8.9]. *Varṇāśramācāravatā puruṣena paraḥ pumān.* That is stated in the *Viṣṇu Purāṇa. Varṇāśrama-dharma* is not a phenomenon of a historical period calculated in the modern age. It is natural. In the *Śrīmad-Bhāgavatam* the comparison is given that just as in the body there are four divisions—the brain division, the arms division, the belly division, and the leg division—so by nature's way these four divisions are existing in the social body. There exist a class of men who are considered the brain, a class of men who are considered the arms of the state, a class of men who are called the productive class, and so on. There is no need of tracing history; it is naturally existing from the day of creation.

Prof. Kotovsky: You have said that in any society there are four divisions, but they are not so easy to distinguish. For instance, one can group together different social classes and professional groups into four divisions in any society; there is no difficulty. The only difficulty is, for instance, in the socialistic society—in our country and other socialist societies—how you can distinguish the productive group from the workers.

Śrīla Prabhupāda: For example, we belong to the intellectual class of men. This is a division.

Prof. Kotovsky: Intelligent class, *brāhmaṇas.* And you can also put together all the intelligentsia in that department.

Śrīla Prabhupāda: Yes.

Prof. Kotovsky: And administrative class.

Śrīla Prabhupāda: Yes.

Prof. Kotovsky: But who are the *vaiśyas* and *śūdras*? That is the difficulty. Because all others are workers—factory workers, collective farm workers, and so on. So from this point of view there is a great distinction, in my opinion, between socialist society and all societies preceeding socialism because in modern Western society you can group all social and professional classes in these particular class divisions—*brāhmaṇas, kṣatriyas, vaiśyas,* and *śūdras:* intellectuals, productive class, owners of the productive class, owners of the productive system (factory workers, for instance), and menial workers. But here you have no *vaiśyas* because you have administrative staffs in factories, and you can call them *kṣatriyas,* and then there are the *śūdras,* the workers themselves, but no intermediate class.

Śrīla Prabhupāda: That is stated. *Kalau śūdra-sambhavaḥ.* In this age practically all men are *śūdras.* But if there are simply *śūdras,* the social order will be disturbed. In spite of your state of *śūdras,* the *brāhmaṇa* is found here, and that is necessary. If you do not divide the social order in such a way, there will be chaos. That is the scientific estimation of the *Vedas.* You may belong to the *śūdra* class, but to maintain social order you have to train some of the *śūdras* to become *brāhmaṇas.* Society cannot depend on *śūdras.* Nor can you depend on the *brāhmaṇas.* To fulfill the necessities of your body, there must be a brain, arms, a stomach, and legs. The legs, the brain, the arms are all required for cooperation to fulfill the mission of the whole body. So in any society you can see that unless there are these four divisions, there will be chaos. It will not work properly. It will be *māyā,* and there will be disturbances. The brain must be there, but at the present moment there is a scarcity of brains. I am not talking of your state or my state; I am taking the world as a whole. Formerly the Indian administration was a monarchy. For example, Mahārāja Parīkṣit was a *kṣatriya* king. Just before his death, he renounced his royal order. He went to the forest to hear about self-realization. If you want to maintain the peace and prosperity of the whole world society, you must create a very intelligent class of men, a class of men expert in administration, a class of men expert in production, and a class of men to work. That is required; you cannot avoid it. That is the Vedic conception, *mukha-bāhūru-pāda-jāḥ* [*Śrīmad-Bhāgavatam* 11.17.13]. *Mukha* means "the face," *bāhu* means "the arms," *ūru* means "the waist," and *pāda,* "the legs." Whether you take this state or that state, unless there is a smooth, systematic establishment of these four orders of life, the state or society will not run very smoothly.

Confusion has come to exist because in India the son of a brāhmaṇa, without having the brahminical qualifications, claimed to be a brāhmaṇa; and others, out of superstition or a traditional way, accepted him as a brāhmaṇa.

Prof. Kotovsky: Generally it seems to me that this whole *varṇāśrama* system to some extent created a natural division of labor in the ancient society. But now division of labor among people in any society is much more complicated and sophisticated. So it is very confusing to group them into four classes.

Śrīla Prabhupāda: Confusion has come to exist because in India, at a later day, the son of a *brāhmaṇa,* without having the brahminical qualifications, claimed to be a *brāhmaṇa;* and others, out of superstition or a traditional way, accepted him as a *brāhmaṇa.* Therefore the Indian social order was disrupted. But in our Kṛṣṇa consciousness movement we are training *brāhmaṇas* everywhere because the world needs the brain of a *brāhmaṇa.* Although Mahārāja Parīkṣit was a monarch, he had a body of *brāhmaṇas* and learned sages to consult, an advisory body. It is not that the monarchs are independent. In history it is found that if some of the monarchs were not in order, they were dethroned by the brahminical advisory council. Although the *brāhmaṇas* did not take part in politics, they would advise the monarch how to execute the royal function. This is not too far in the past. How long ago was Aśoka?

Prof. Kotovsky: That would be equal to what we call, in our terminology, ancient and medieval India.

Śrīla Prabhupāda: Yes.

Prof. Kotovsky: In old and feudal India—you are right—it was very open, and the major part of the high administrative staff in the legislative department were *brāhmaṇas.* Even in the Mogul era there were *brāhmaṇas* to advise the Muslim emperors and administrators.

Śrīla Prabhupāda: That is a fact—the *brāhmaṇas* were accepted. They formed the advisory committee of the king. For example, Candragupta, the Hindu king, was in the age of Alexander the Great. Just before Candragupta, Alexander the Great went from Greece into India and conquered a portion. When Candragupta became emperor, he had Cāṇakya as his prime minister. Perhaps you have heard this name Cāṇakya?

Prof. Kotovsky: Yes.

Śrīla Prabhupāda: Yes, he was a great *brāhmaṇa*-politician, and it is by his name that the quarter of New Delhi where all the foreign embassies are grouped together is

called Cāṇakya Purī. Cāṇakya Paṇḍita was a great politician and *brāhmaṇa.* He was vastly learned. His moral instructions are still valuable. In India, schoolchildren are taught Cāṇakya Paṇḍita's instructions. Although he was the prime minister, Cāṇakya Paṇḍita maintained his *brāhmaṇa* spirit; he did not accept any salary. If a *brāhmaṇa* accepts a salary, it is understood that he has become a dog. That is stated in the *Śrīmad-Bhāgavatam.* He can advise, but he cannot accept employment. So Cāṇakya Paṇḍita was living in a cottage, but he was actually the prime minister. This brahminical culture and the brahminical brain is the standard of Vedic civilization. The *Manu-smṛti* is an example of the standard of brahminical culture. You cannot trace out from history when the *Manu-smṛti* was written, but it is considered so perfect that it is the Hindu law. There is no need for the legislature to pass a new law daily to adjust social order. The law given by Manu is so perfect that it can be applicable for all time. It is stated in Sanskrit to be *tri-kālādau,* which means "good for the past, present, and future."

Prof. Kotovsky: I am sorry to interrupt you, but to my knowledge all of Indian society in the second half of the eighteenth century was, by order of the British administration, under a law divergent from Hindu law. There was a lot of change. The actual Hindu law that was used by the Hindus was quite different from the original *Manu-smṛti.*

Śrīla Prabhupāda: They have now made changes. Even our late Pandita Jawaharlal Nehru introduced his own Hindu code. He introduced the right of divorce in marriage, but this was not in the *Manu-saṁhitā.* There are so many things they have changed, but before this modern age the whole human society was governed by the *Manu-smṛti.* Strickly speaking, modern Hindus are not strictly following the Hindu scriptures.

But our point is not to try to bring back the old type of Hindu society. That is impossible. Our idea is to take the best ideas from the original idea. For example, in the *Śrīmad-Bhāgavatam* there is a description of the communist idea. It is described to Mahārāja Yudhiṣṭhira. If there is something good, a good experience, why shouldn't you adopt it? That is our point of view. Besides that, modern civilization is missing one important point—the aim of human life. Scientifically, the aim of human life is self-realization, *ātma-tattva.* It is said that unless the members of human society come to the point of self-realization, they are defeated in whatever they do. Actually it is happening in modern society, despite all economic advancement and other advancement: instead of keeping peace and tranquillity, they are fighting—individually, socially, politically, and nationally. If we think about it in a cool-headed way, we can see that in spite of much improvement in many branches of knowledge, we are keeping the same mentality that is visible in the lower animal society. Our conclusion is that this human body is not meant for working hard for sense gratification. But people do not know anything beyond that. They do not know about the next life.There is no scientific department of knowledge to study what happens after this body is finished. That is a great department of knowledge.

In the *Bhagavad-gītā* [2.13] it is said, *dehino 'smin yathā dehe. Deha* means "this body." *Dehinaḥ* means "the one who owns this body." *Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā.* The *dehī,* the owner of the body, is within, and the body is changing from one form to another. The child has a certain type of body that changes to another type when he is older. But the owner of the body still exists throughout. Similarly, when this body is completely changed, we accept another body. People do not understand this. We are accepting different bodies, even in this life, from babyhood to childhood to boyhood to youth. That is a fact—everyone knows it. I was a child, but that childhood body is no more. I have a different body now. What is the difficulty in understanding that when this body will be no more, then I will have to accept another body? It is a great science.

Our conclusion is that this human body is not meant for working hard for sense gratification. But people do not know anything beyond that. There is no scientific department of knowledge to study what happens after this body is finished.

Prof. Kotovsky: As you know, there are two quite opposite approaches to this problem. The approach is slightly different according to different religions, but at the same time, any religion recognizes and searches for the change-of-place experience, or transmigration of spirit. In Christian religion, in Judaism, in . . .

Śrīla Prabhupāda: I am not talking religions with you. I am talking science and philosophy. One religion may accept one way; that is not our concern. We are concerned with the point that if the owner of the body is permanent in spite of different changes of body, there should be no difficulty in understanding that when this body changes entirely, the owner of the body will have another body.

Prof. Kotovsky: Another approach is that there is no separation. There are no two phenomena—the body and the owner of the body are the same.

Śrīla Prabhupāda [emphatically]: No.

Prof. Kotovsky: When the body dies, the owner also dies.

Śrīla Prabhupāda: No, no. But why is there no department of knowledge in the university to study this fact scientifically? That is my proposition—they are lacking. It may be as you say or it may be as I say, but there must be a department of knowledge to study this. Recently a cardiologist in Toronto, a doctor, has accepted that there is a soul. So there is another point of view, but our process is to accept knowledge from authority. We have Kṛṣṇa's statement on this subject, and He is authoritative. Kṛṣṇa is accepted as the authority by all the *ācāryas.* The *Bhagavad-gītā* is accepted by scholarly and philosophical circles all over the world. Kṛṣṇa says:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"Just as the soul gives up the childhood body and comes to the boyhood body and then to youth, the soul also gives up this body and accepts another body." [Bg. 2.13] This statement is given by Kṛṣṇa, the greatest authority according to our tradition of knowledge. We accept such a statement without argument. That is the way of Vedic understanding.

This propaganda is meant for creating *brāhmaṇas* all over the world because the *brāhmaṇa* element is lacking. One who seriously comes to us has to become a *brāhmaṇa,* so he should adopt the occupation of a *brāhmaṇa* and give up the occupation of a *kṣatriya* or *śūdra.* But if one wants to keep his profession and also at the same time understand our movement, that is allowed. We have many professors following our movement. There is Howard Wheeler. He is a professor at Ohio State

(*continued on page 22*)

ROGER ANNEY

Lord Kṛṣṇa's Cuisine

A Dinner Discussion

Two dining companions explore vegetarianism and India's neglected cuisine.

by VIŚĀKHĀ-DEVĪ DĀSĪ

We were eating baked eggplant halves stuffed with vegetables, chickpeas, and deep-fried *panīr* (fresh homemade cheese). "What's this?" my companion said when she came upon her first cube of the moist, brown-crusted *panīr.*

"It's *panīr.*" Pause. "You've never had *panīr* before?"

"No."

If she were a bus driver or a ballerina or a librarian, her answer wouldn't have surprised me. Even if she were a diplomat or dilettante. But she's not. She's been writing about food for twenty-four years. She's written a book reviewing 186 restaurants in her area, some of them Indian. She's met cooks from around the world and reviewed countless cookbooks—her library takes up walls. Yet, somehow, *panīr*—the delicious, high-protein treat that turns up in everything from snacks to savories to sweets in Lord Kṛṣṇa's cuisine—has eluded her. And if her, then how many others?

"I think it's criminal that a person in your position and with your experience hasn't had *panīr* before," I said. Cuisines of other countries—like Greece, France, Italy, Japan—are widely known. Why should India's be neglected? In India *panīr* is as common as ice cream."

"But I don't see it in a negative way," she replied. "I see it as an adventure." And after tasting a little more—"I'm beginning to see how you could live on a diet like this."

I inwardly dropped my fork, jumped on my chair with arms outstreched, and yelled "Hallelujah!" But outwardly I ignored my emotions and mumbled, "Finally."

"I think if you cut this *panīr* into long strips and smoked it, it would taste just like bacon," she said.

Although the idea of eating baconlike *panīr* didn't attract me, I thought of how meat-eaters could benefit from eating *panīr* instead of meat. By eating *panīr* instead of chicken, for instance, they wouldn't ingest salmonella, the disease-causing bacteria that infests a large percentage of that meat. They also wouldn't ingest the toxic chemicals found in many seafoods, or the carcinogens of red meats. In fact, through a sensible vegetarian diet

(*continued on page 26*)

(Recipes from *The Hare Krishna Book of Vegetarian Cooking*, by Ādi-rāja dāsa)

Homemade Cheese
(*Panīr*)

Preparation time: 30 minutes
Yield: 11 ounces

8 cups whole milk
5 teaspoons lemon juice; or
2 teaspoons citric acid; or
5 ounces yogurt, diluted with milk; or
2 cups sour whey

1. Heat the milk over a medium flame in a pot large enough to allow the milk to rise without overflowing. While waiting for the milk to boil, prepare the curdling agent and get a strainer ready by lining it with two layers of cheesecloth and propping it above a receptacle to collect the whey.

2. When the milk begins to rise, stir in the curdling agent. Remove the pot from the heat. Almost immediately, the spongelike *panīr* will separate from the clear, yellow-green whey with a kind of magical suddenness. If the whey is not clear, put the pot over the flame again and add a little more curdling agent.

3. After the curds and whey have separated completely, collect the curds in the cheesecloth. Rinse them under cold water for half a minute to make them firmer and to remove any excess curdling agent, which would alter the taste. Then press out the rest of the liquid in one of the following ways:

If you want firm *panīr* for making cheese cubes or kneading into a dough, bind the *panīr* within the cheesecloth and press it with a weight for some time. The longer it is pressed, the firmer it will be. Remove the weight, cut the *panīr* into the desired shapes, and use as required. *Panīr* will also become firm if you suspend it in a piece of cheesecloth and leave it to drain.

If you need soft cheese, simply tighten the cheesecloth around the *panīr* and squeeze out the water.

Stuffed Vegetables
(*Bhari hui sabjī*)

Preparation time: 45–60 minutes
Servings: 6

6 medium-large tomatoes, or
6 medium-small green bell peppers, or
6 medium-small eggplants
ghee (clarified butter) or vegetable oil for frying
lemon juice

FILLING
3 tablespoons ghee
4 ounces pressed *panīr*, crumbled
5 ounces cooked long-grained white rice
3 ounces lightly toasted cashew nuts, crushed
½ teaspoon asafetida
1 teaspoon salt
½ cup sour cream
1 fresh chili, minced
1 tablespoon chopped fresh coriander or parsley leaves
4 teaspoons salt
ghee or vegetable oil for deep-frying
6 medium-size tomatoes
2 tablespoons grated coconut
2 fresh chilies, seeded and minced
1 teaspoon ground coriander
1 teaspoon grated ginger
1 teaspoon cumin seeds
¼ teaspoon asafetida
2 tablespoons ghee or vegetable oil
2 cups sour cream
1 lemon or lime

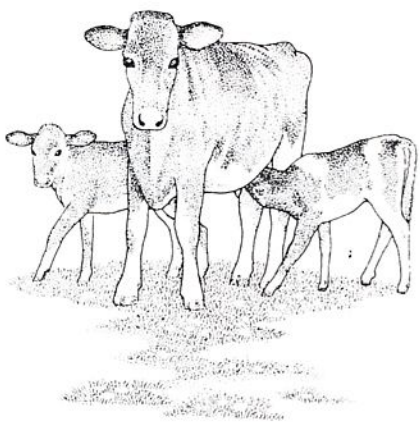
1. Wash and dry the tomatoes, then cut a "lid" off the top of each. Scoop out the pulp and force it through a strainer. Discard the seeds and save the pulp for use in the filling. Sprinkle some salt into the tomato shells and turn them upside-down to drain.

Do the same with the peppers, but discard the pulp. Cut the eggplants in half lengthwise and scoop out the pulp, leaving a thick shell. Chop the eggplant pulp into tiny pieces and fry them in a small quantity of ghee or oil until they are tender. Mash and use in the filling.

2. To prepare the filling, heat the ghee in a small saucepan over a medium flame. Crumble the *panīr*, put it into the pan, and stir-fry it for a minute or two. Then add the cooked rice and all the other ingredients. Remove the pan from the heat, fold in the sour cream, and mix the ingredients well.

3. Stuff the filling into the hollowed vegetables. The filling will stuff 6 vegetables.

4. When you stuff the tomatoes or peppers, don't forget to replace their lids. You can



make a paste from a tablespoon of flour and a dash of water to help the lids stick to the top.

5. Arrange the stuffed tomatoes or peppers (or both together) in an ovenproof dish. Add 4 tablespoons of water, cover, and bake in the oven at 300°F for 15 to 20 minutes. Eggplants take 10 minutes longer to cook, so cook them separately.

6. Instead of baking stuffed vegetables, you can steam them in a saucepan. If you have a metal steam-rack, you can steam them over boiling water for 15 to 20 minutes. If you don't have a steam-rack, heat a tablespoon of vegetable oil or ghee and fry the bottom of the stuffed vegetables for 2 to 3 minutes. Then add several tablespoons of water, cover the pan tightly, and cook for 15 to 20 minutes. For either method, make sure there is enough water at all times.

7. Sprinkle lemon juice over each serving. Offer to Kṛṣṇa hot.

Deep-fried Cheese Balls in Cream Sauce
(*Malai kofta*)

Preparation time: 30–40 minutes
Servings: 4–6

1 pound *panīr*
3 tablespoons white flour

1. Knead the *panīr* vigorously until it is smooth and soft. Add the flour, chili, fresh coriander leaves, and 2 teaspoons of salt. Knead it again to blend the ingredients evenly. Break off pieces and roll them into walnut-size balls. Heat the ghee until almost smoking hot. Deep-fry the cheese balls for several minutes until they are golden-brown and crisp. Drain and set aside.

2. Blanch the tomatoes, peel them, and mash them to a pureé. Then make a *masālā* paste by grinding (or blending) together the coconut and all the spices except the remaining salt and coriander leaves. Heat the 2 tablespoons of ghee in a medium-size saucepan and fry this paste for about 1 minute. Now add the tomato pureé, sour cream, coriander leaves, and remaining salt. Simmer for 10 minutes, stirring often.

3. Put the *kofta* balls into the sauce for 10 minutes. Garnish each portion with a wedge of lemon or lime, and offer to Kṛṣṇa.

Pan-fried Seasoned Cheese
(*Tali hui panīr*)

Preparation time: 20 minutes
Servings: 4–6

10 ounces *panīr*
3 teaspoons turmeric
3 teaspoons salt
1 tablespoon ghee or vegetable oil
1 teaspoon finely chopped fresh coriander or parsley leaves
1 lemon or lime

1. Make *panīr* and press with a weight for 10 minutes, so that the cheese is firm but quite moist. Cut the cheese into pieces about 4 inches long, 2 inches wide, and ½ to 1 inch thick.

2. Make a coating for the cheese by mixing the turmeric and salt in a small dish. Press the pieces of moist *panīr* lightly into the mixture one by one to coat both sides. The coating should be thin and even. If the coating is thick, you'll not have enough mixture to go around. Heat a tablespoon of oil or ghee in a frying pan and put in as many pieces of *panīr* as the frying pan will easily hold. Cook them slowly, about 4 or 5 minutes on each side, until they are lightly browned and have a thin crust.

3. Garnish with chopped coriander leaves and a slice of lemon or lime. Offer to Kṛṣṇa.

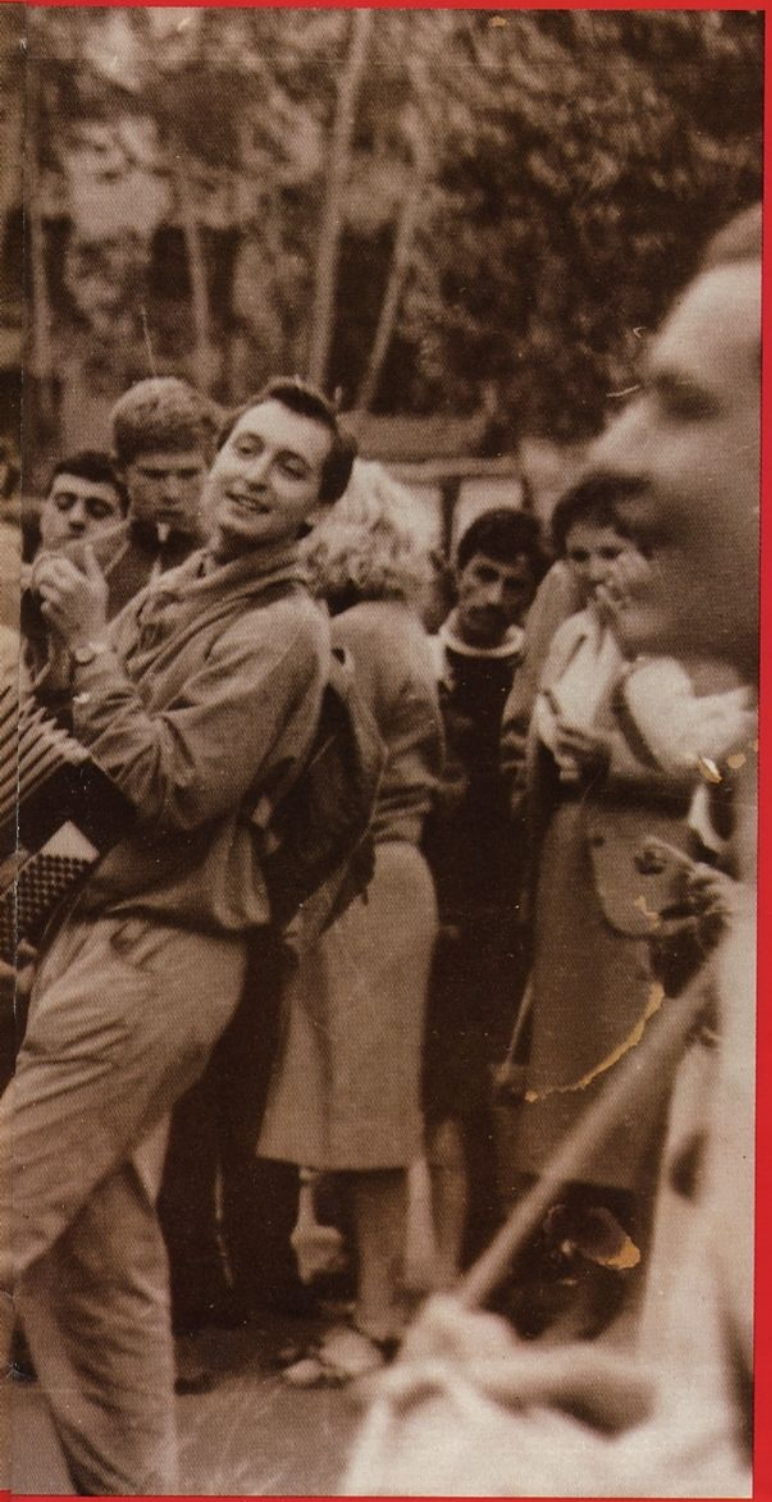
GLASNOST'S BI

After fifteen years, the Hare Kṛṣṇa movement comes up from undergr

by MUKUNDA GOSWAMI and DRUTAKARMĀ DĀSA

IGGEST TEST

ground in the USSR.



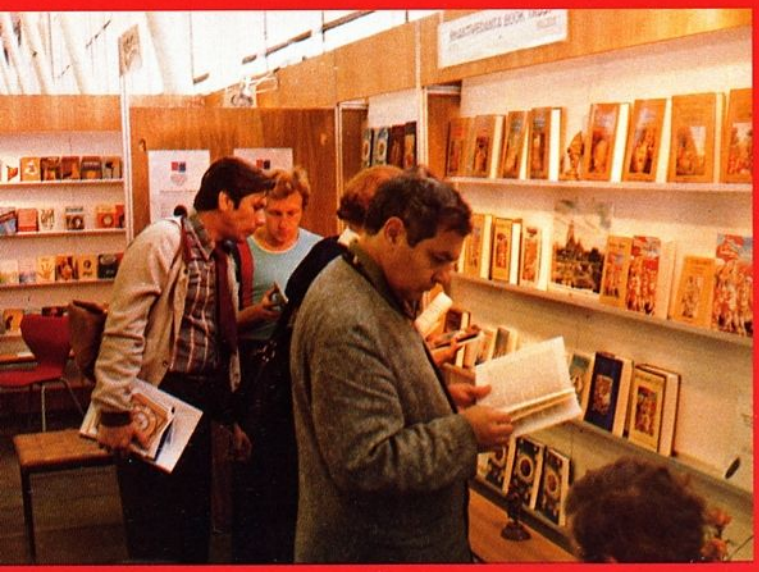
Frustrated plainclothes KGB agents vainly tried to convince Western television and newspaper reporters to turn their cameras from fifty enthusiastic Soviet Hare Kṛṣṇa followers surrounded by an even larger audience of totally fascinated Muscovites. For the first time in history Russian devotees were loudly chanting the Hare Kṛṣṇa *mantra* in public, filling the air with the sound of drums and hand cymbals, as if to challenge the limits of General Secretary Gorbachev's new *glasnost* policy.

"Why don't you come across the street? I think you'll find it more interesting," said one of the KGB men, motioning to the cameramen and reporters to direct their attention to the newly opened Festival of India exhibition, jointly sponsored by the Soviet and Indian governments. "We'll be the judge of what's interesting," retorted a reporter from a major London daily newspaper.

The chanting group represented devotees from throughout the vast territory of the Soviet Union. After years of quiet chanting in secret meeting places, they were finally taking their most fundamental religious practice into the streets, well aware that many who had previously done so were now confined to prisons, labor camps, and psychiatric hospitals. Indeed, they hoped this daring gesture would draw the world's attention and thus help win freedom for those in captivity and enable all Soviet Hare Kṛṣṇa devotees to openly practice their chosen spiritual path. Miraculously, the chanting has continued for weeks without government interference. The imprisoned devotees are not yet free, however, and the other Russian devotees of Kṛṣṇa are acutely aware that the climate of government tolerance could change in a moment.*

*Since this article was written, the climate *has* changed. See news stories on pages 23 and 24.

At the Bhaktivedanta Book Trust exhibit (below) at the 1979 Moscow International Book Fair, thousands of Russians were introduced to Śrīla Prabhupāda's books. Right, in June 1971, Śrīla Prabhupāda walks near St. Basil's Cathedral in Red Square. As the Hare Kṛṣṇa movement grew in the USSR, small groups like this one (far right) in Moscow gathered regularly in apartments and at other secluded places in all fifteen Soviet republics.



ŚYĀMASUNDARA DĀSA

How did it happen that thousands of Soviet citizens have become dedicated followers of the Kṛṣṇa consciousness movement?

The story begins in the early summer of 1971. One day a young Muscovite named Anatoly Pinyayev, a lab technician at Moscow University, and his friend, the son of an Indian diplomat, encountered a strange sight near Red Square—a handsome white foreigner with the shaved head and robes of an Indian priest. Stopping to talk with him, they learned that his name was Śyāmasundara and that he was accompanying his spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who was visiting the Soviet capital at the invitation of Professor C. G. Kotovsky, head of the department of Indian and South Asian studies at Moscow's USSR Academy of Sciences.

At Śyāmasundara's invitation, Anatoly and his friend eagerly returned with him to the Hotel National to meet Śrīla Prabhupāda. Anatoly was immediately attracted to Śrīla Prabhupāda and the philosophy of Kṛṣṇa consciousness. He spent much of the next few days with Śrīla Prabhupāda, asking questions and learning everything he could about how to practice Kṛṣṇa consciousness.

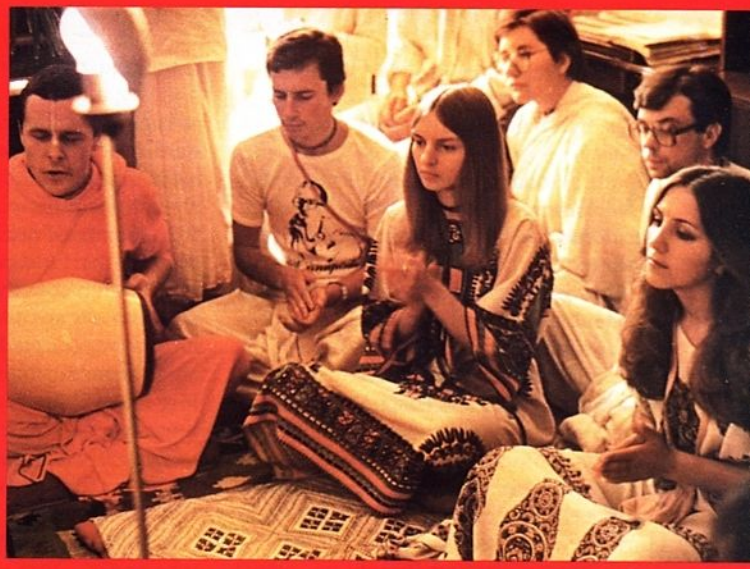
Prabhupāda saw in this young man an indication that millions of Russian people would be receptive to Kṛṣṇa consciousness. He saw Anatoly as a spark that could ignite a great fire in the Soviet Union, and hoped that the training he had given him would be enough to allow Anatoly to not only become Kṛṣṇa conscious himself but spread it to others in the Soviet Union.

Śrīla Prabhupāda's hopes did not go unfulfilled. Anatoly soon became his initiated

disciple, receiving the name Ananta-śānti dāsa. Over the next several years, he traveled throughout the Soviet Union, and by his influence hundreds of Russians—including engineers, physicists, artists, and musicians—became dedicated practitioners of Kṛṣṇa consciousness.

In 1977 the Bhaktivedanta Book Trust (BBT), the world's foremost publisher of books on Indian philosophy, was invited to the prestigious Moscow International Book Fair, where BBT publications received high acclaim. The BBT returned to the fair in 1979, displaying all of Śrīla Prabhupāda's books, and creating an even greater sensation, attracting hundreds of thousands of book lovers and spiritual seekers to its colorful exhibit.

Although officially no foreign books are allowed to be directly sold at the fair, many volumes nevertheless found their way into the hands of Soviet citizens. One man even photographed all nine hundred pages of Prabhupāda's *Bhagavad-gītā As It Is.* The rare original volumes obtained at the book fair were circulated underground, and each was read by hundreds of persons, while translations copied by hand or published by underground presses reached thousands more.



Soviet officials later credited the BBT's presence at the 1979 book fair with giving the Hare Kṛṣṇa movement substantial intellectual influence in the USSR. A Moscow correspondent for *The New York Times* reported (July 31, 1983): "[The exhibit] drew curious Russians, the books spread, and Hare Krishna was on its way in Russia."

The movement flourished, spreading to all fifteen Soviet republics. Devotees gathered secretly in apartments to chant the Hare Kṛṣṇa *mantra,* read *Bhagavad-gītā, Śrīmad-Bhāgavatam,* and other books by Śrīla Prabhupāda, and feast on *prasādam,* spiritual vegetarian food offered to Kṛṣṇa. Although the movement was underground, it experienced relatively little persecution.

But this was not to last. The rise to power of Yuri Andropov, the long-time head of the KGB, brought in an era of extreme ideological repression. ⊠

THE VEDIC
Transcendental Comment

TOP DOG

by Dvārakādhīśa-devī dāsī

Ask Punch Burger to assess his chances of winning the 1988 U.S. presidential election, and he's likely to honestly reply, "Ruff!"

Punch is a real dog—of German shepherd and keeshound parentage, in fact—and he's lined up beside some one hundred forty other candidates registered with the U.S. Federal Election Commission to run in the upcoming presidential race. His campaign manager (and owner) Laura Van Sant thinks he measures up pretty well. She explains, "He's no Gary Hart: he was neutered at six months."

Van Sant registered Punch as a commentary on the quality of this year's U.S. presidential candidates. Americans love to criticize their leaders and potential leaders, and during election year parodies and satires proliferate. Yet an underlying frustration inspires the jokesters: Why can't the people of a great nation like the United States elect a great person to lead the country? Why so many mediocre candidates?

One answer, which lies in the very essence of the American political system, is that the power is in the hands of the citizens, who are for the most part blinded by selfish interests for immediate gratification and have no understanding of the actual consequences of their political demands.

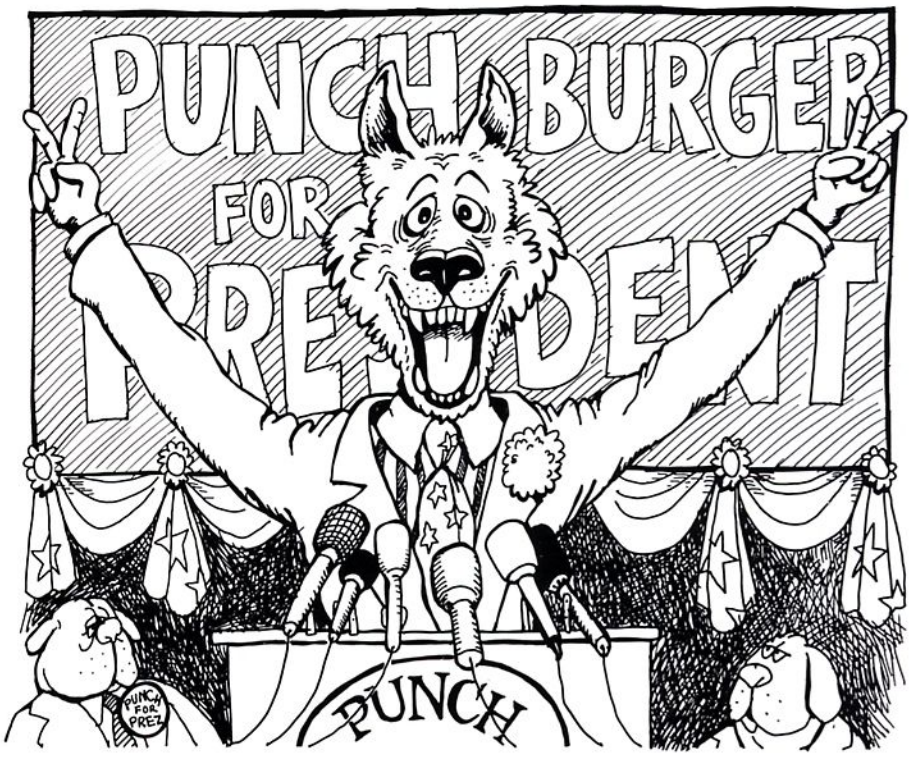
This is a grave flaw of democracy, which Śrīla Prabhupāda sometimes called "demon-crazy." People are mainly concerned with expanding their economic prowess, or in some other way adding to the comforts of life, and their attention is distracted from the loftier goal of spiritual progress, which currently has no place in politics or government leadership.

The Vedic literatures, however, while stressing that leaders must provide peace and prosperity for the citizens, also demand that leaders establish an environment for the spiritual advancement of the citizens. Leaders must convince the citizens that moral values such as nonviolence, chastity, sobriety, sensual restraint, honesty, and so on are not tenets of some particular religion, but are important qualities to be developed by anyone who understands that human life is meant for elevation in the next life.

A society of such thoughtful persons, directed by God conscious leaders, is a real human society. Human beings have no business spending all their days and nights preoccupied with the things that so absorb the animals, such as eating, mating, sleeping, and defending. Seeing human beings so bewildered, Śrīla Prabhupāda would point out that they are indeed no better than animals. He writes:

> be a great leader of such dogs and hogs disguised as men, if he has no taste for being enlightened in the science of Kṛṣṇa, such a leader is an animal and nothing more. He may be designated as a powerful, strong animal, or a big animal, but in the estimation of *Śrīmad-Bhāgavatam*, he is never given a place in the category of men, on account of his atheistic temperament. Or, in other words, such godless leaders of dogs and hoglike men are bigger animals with qualities of animals in greater proportion." (*Bhāg.* 2.3.19, purport)

Śrīla Prabhupāda is not simply name-calling. He is attempting to awaken us to the reality of our present society.



So *Śrīmad-Bhāgavatam's* categorization of the common man without any spiritual enlightenment into the society of dogs, hogs, camels and asses is not at all an exaggeration. The leaders of such ignorant masses of people may feel very proud of being adored by such a number of dogs and hogs, but that is not very flattering. The *Bhāgavatam* openly declares that although a person may

In America, as in democracies all over the world, the ability to affect change lies in the hands of the people. For people to make intelligent political choices they must be able to distinguish men from dogs. If someone is promising essentially nothing more than bigger food rations, bigger fangs to show the enemies, and

DRAWINGS BY DHRUVA MAHĀRĀJA DĀSA

OBSERVER

ary on the Issues of the Day

more opportunities for unrestricted sex (things that Punch might readily advocate), then the perceptive voter must demand something nobler. A public interested in spiritual rather than material benefits from presidential candidates can certainly help to improve the quality of our choices.

The citizens must therefore make spirituality the priority in life and in their relations with their leaders. Otherwise they will only continue to bemoan the caliber of their presidential choices.

One politician observed, "The American people have the constitutional right to be wrong"—and at this stage they are taking full advantage of this right. But, on the other hand, they also have the constitutional right to be right, if they so desire.

YOU CAN'T BEEF ABOUT KARMA

by Satyarāja dāsa

The Occupational Safety and Health Administration last week proposed a record $2.59 million fine against IBP, alleging that in 1985 and 1986 the largest U.S. meatpacker knowingly failed to record 1,038 job-related injuries at its Dakota City, Neb., plant. The unreported cases included knife wounds, concussions, burns, hernias, fractures and carpal tunnel syndrome, a painful condition of the wrist and hand often caused by repetitive motion.

The plant is not unique. Between 1981 and 1985 meatpacking had the highest rate of job-related injuries and illnesses of any industry.
Time, *August 3, 1987*

Is it mere coincidence that injuries and illnesses to this degree should befall those who slaughter animals for a living? Or is there perhaps a connection?

According to the Vedic literatures, there is indeed a connection. It is called *karma,* a subtle law of nature that prescribes a reaction for every action.

We can perform three types of activity: (1) pious activity, or that prescribed by the scriptures, (2) activity motivated by our selfish desires and without reference to the scriptures, and (3) activity meant for the satisfaction of God.

Meat-eating and everything related to it—such as meat-packing—would definitely fall into the second category, called *vikarma.* Vikarmic activities always result in suffering. Persons involved with the meat industry are implicated in the suffering of countless animals and must therefore suffer horrible reactions under the law of *karma.* From the Vedic scriptures we can understand that such things as the hernias, fractures, and carpal tunnel syndromes of meat-packers are only a glimpse of what lies ahead in their karmic destiny.

The Vedic scriptures clearly condemn all the activities connected with the meat industry as among the most sinful, and the Bible, with its command "Thou shalt not kill," also warns of the injustice of taking another creature's life.

Fortunately, though we may be entangled in our *karma* now, we can change our destiny—if we are willing to change our activities. The third kind of activity mentioned above is called *akarma,* meaning, literally, "without action," because this particular kind of activity—service to God—is beyond the ordinary action and reaction of this world; it is transcendental. Devotional service to God not only incurs no karmic reaction, it frees us from the reactions to our previous activities.

If one works for his own selfish ends in this world, he must naturally absorb the full reaction to his work. But if one surrenders to God, God accepts all the reactions for one's work, and one becomes free from *karma.*

Because the karmic penalties for working in relation to the slaughter of animals are severe, people should be discouraged from working in this way. Meat-eaters may not immediately experience the injuries and illnesses of the meat-packers, but karmic reaction will be there nonetheless. No good reaction can result from supporting the slaughter of animals.

23 Who Are Not Free

A hard look at the Soviet commitment to human rights.

by MUKUNDA GOSWAMI and DRUTAKARMĀ DĀSA

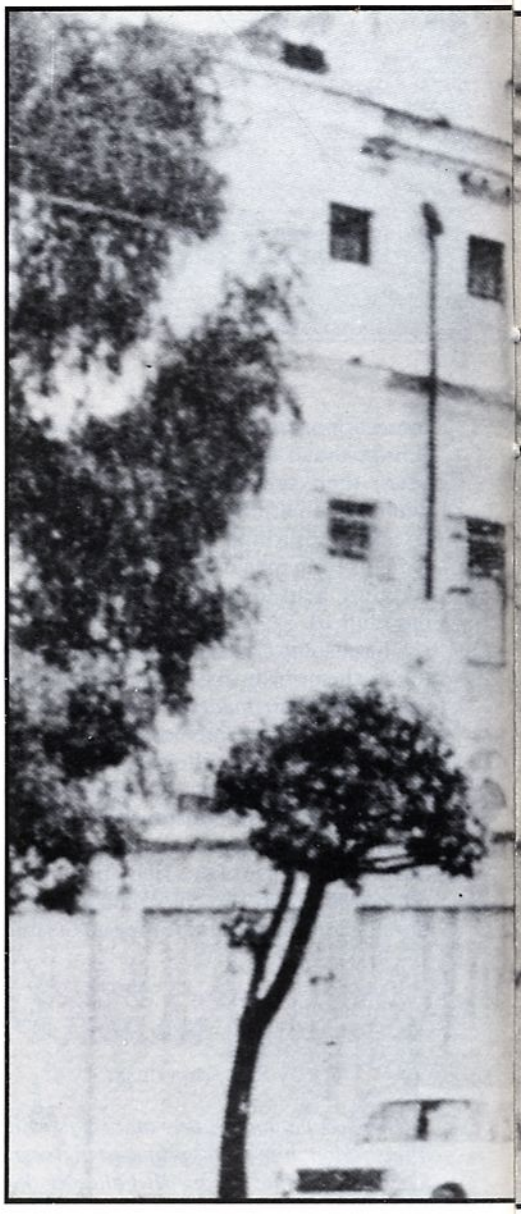
In 1981, in *Kommunist,* the official journal of the Communist Party in the Soviet Union, Semyon Tsvigun, the Deputy Chairman of the KGB, wrote that "the three greatest threats to the Soviet way of life are Western culture, rock-and-roll music, and Hare Krishna."

Thus began an era of unprecedented government persecution of the Hare Kṛṣṇa movement throughout the Soviet Union. With the full backing of Yuri Andropov, the new Soviet leader who had served for years as the KGB chief, the secret police launched an intensive campaign against the Hare Kṛṣṇa movement. Today, under Gorbachev's stated policy of *glasnost,* there is an appearance of a more liberal approach to dissidents in Soviet society. Nevertheless, twenty-three Hare Kṛṣṇa devotees remain confined in prisons, labor camps, and psychiatric hospitals, with no signs that they will be soon released.

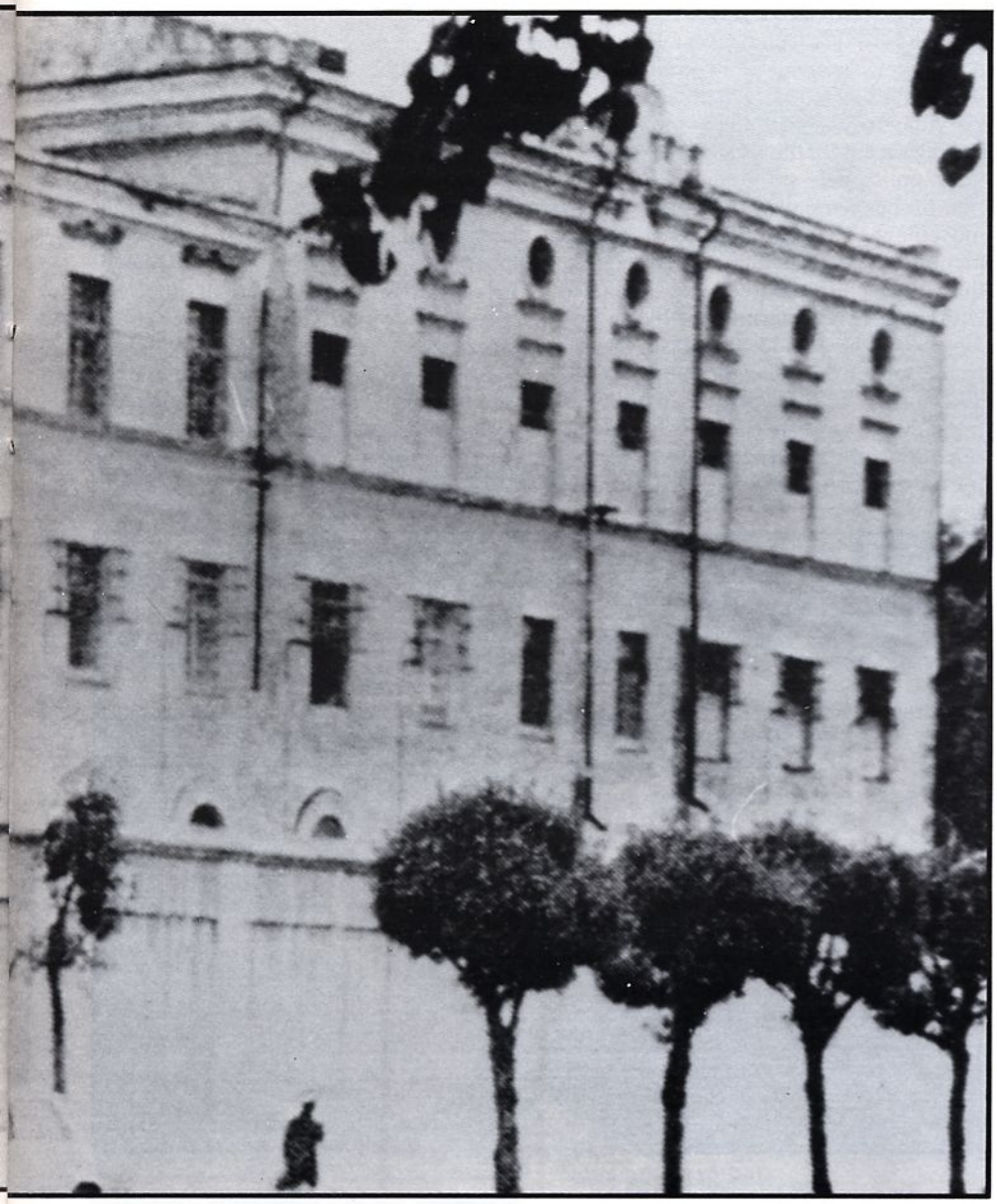
The first to be arrested was Ananta-śānti (Anatoli Fedorovich Pinyayev), the first Soviet Hare Kṛṣṇa devotee. In September of 1980 Ananta-śānti was taken into custody in Riga, the capital of Latvia, and placed in a psychiatric hospital for two weeks. At the end of April 1981, he received a phone call from a KGB agent who claimed to be someone calling on behalf of a Western devotee who wanted to see him. When Ananta-śānti arrived at the agreed meeting place, he was arrested. He was then held in a psychiatric hospital for two weeks, over the protests of his friends and relatives.

The harassment continued. In June 1981 the secret police framed him with a charge of using "filthy language." He was sentenced to ten days in prison. Police raided his apartment, threatening his mother and confiscating anything related to Kṛṣṇa consciousness.

In September 1981, as Ananta-śānti was leaving his apartment, he was forced into a police car and taken to the Serbsky Institute of Forensic Psychiatry. Charges of "parasitism" were lodged against him, but during the course of the legal proceedings he was deemed "not responsible for his actions" and confined to Psychiatric Hospital No. 5, about forty miles outside Mos-



Ananta-śānti dāsa (Anatoly Pinyayev), right, shortly after his release from Serbsky Institute of Forensic Psychiatry in Moscow. Above, the Special Pyschiatric Hospital in Smolensk, where Ananta-śānti and other devotees have been imprisoned. While at Smolensk, Ananta-śānti was continually administered doses of neuroleptic drugs.



cow. He remained there for five months, when he escaped.

In October of 1982, Ananta-śānti was again arrested in Baku, the capital of Azerbaijan in southern USSR, and was sent to a psychiatric hospital thirty miles away. Two weeks later he was sent back to Psychiatric Hospital No. 5, where he remained confined until March 1983. He was then taken to a prison in Moscow and charged with crimes under Article 227—"Infringement of Person and Rights of Citizens Under Appearance of Performing Religious Ceremonies."

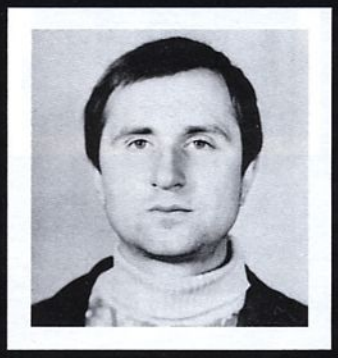
While awaiting trial, he was confined to the Butyrskaya Investigations Prison. In June 1983 he was tried "in absentia" and found guilty but "nonaccountable" for his crimes. He was therefore sentenced for an "indefinite period of time" to the Smolensk Special Psychiatric Hospital. There he was continually administered haloperidol, a neuroleptic drug that caused convulsions in his facial muscles and deterioration of his mental condition. In April 1986, Ananta-śānti was transferred to the Special Psychiatric Hospital in Oryol, where he remains today, undergoing the same severe treatment.

By the time of Ananta-śānti's transfer to Oryol, his case had attracted worldwide attention from Hare Kṛṣṇa devotees and human rights organizations. Several parcels and hundreds of letters arrived at the psychiatric hospital, where the staff responded by strapping Ananta-śānti to his bed and administering sulfazine, a drug that induces a high fever, pain, and hallucinations. This treatment is typical of the abuse undergone by devotees imprisoned in Soviet psychiatric hospitals.

Recently Ananta-śānti's wife asked the doctors when her husband would be released. They replied, "One's understanding of life and reality are not so quickly cured."

Most of the following devotees have been officially adopted by Amnesty International as:

Prisoners Of Conscience

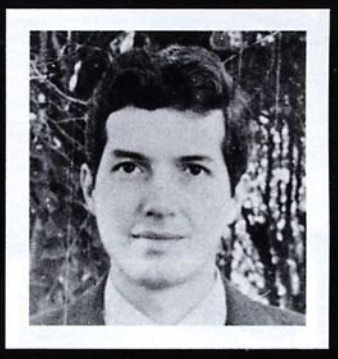


Viśvāmitra dāsa
(Vladimir Kritski)
Viśvāmitra is a computer scientist serving eight years in a strict regimen labor camp near Perm and is thirty-six years old.

Nugzar Chargaziya
Nugzar is serving two years in a labor camp.

Gagik Buniatyan
Gagik is serving a two-year sentence in a labor camp.

Alexander Levin
Alexander is currently serving four and a half years of compulsory labor in Udmurtskaya A.S.S.R. He is a twenty-six-year-old journalist.



Vakreśvara Paṇḍita dāsa
(Ashot Shaglamdzyan)
Vakreśvara Paṇḍita is serving two and a half years in a labor camp.

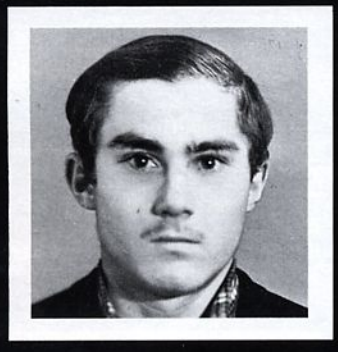
Āśutoṣa dāsa
(Aleksei Musatov)
At age twenty-eight, Āśutoṣa is indefinitely confined to the Special Psychiatric Hospital in Smolensk. He previously worked as a kindergarten guard.

Agvan Arutyunyan
Agvan is serving a three-year sentence in a labor camp.

Oleg Stepanyan
Oleg is serving two and a half years in a labor camp.

Japa dāsa
(Yuri Fedchenko)
A graduate in biology from Moscow State University, thirty-one-year-old Japa dāsa is serving a four year sentence in a labor camp in the Stavropol Territory.

Ātmānanda dāsa
(Armen Saakyan)
Formerly a scientist at the Yerevan House of Scientists, thirty-two-year-old Ātmānanda is confined indefinitely in a Soviet psychiatric hospital.



Amala-bhakta dāsa
(Yevgeny Lyubinsky)
Amala-bhakta is serving a four-year sentence in a labor camp. He has a wife and three small children.

Sarkis Ogadzhanyan
Sarkis is serving a two-year sentence in a labor camp.

Anatoli Samoilov
Anatoli is serving three years in a labor camp.

Sanātana-kumāra dāsa
(Sergei Priborov)
A music instructor, Sanātana-kumāra is now serving a four-year sentence in a labor camp in the Stavropol Territory.

Conditions in labor camps, where devotees such as Vṛndāvana dāsa (Vladimir Alekseiyevich Kustrya) are confined, are not much better. On October 31, 1984, in the village of Kurdzhinovo in the Stavropol region east of the Black Sea, a force of forty policemen simultaneously raided nine homes of members of the Hare Kṛṣṇa movement. They confiscated literature, pictures of Kṛṣṇa, altar incense—anything that at all appeared to be associated with India. In the aftermath of this raid, on November 14, Vṛndāvana dāsa was arrested and, under the infamous Article 227, charged with organizing an unlawful religious group from 1978–1984, attending unlawful meetings, lecturing, and translating, printing, and distributing literature on Kṛṣṇa consciousness.

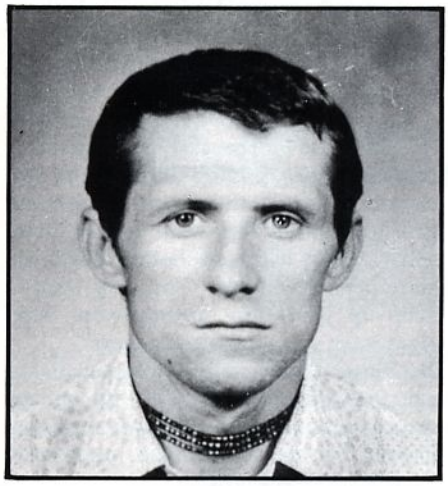
At the conclusion of his trial in June 1985, the court sentenced him to five years in a particularly harsh labor camp in the Ust-Kulonskaya District. Vṛndāvana has refused to engage in the prescribed punishment labor, proclaiming he is innocent of any crime. As a result, in March 1987 his sentence was increased by two years and eight months, and he is forced to spend much of his time in solitary confinement in a cramped cell furnished only with a fold-down cot and a bucket for a toilet.

Vṛndāvana is suffering from diabetes, malnutrition, and dystrophy. He maintains his Kṛṣṇa consciousness by chanting the Hare Kṛṣṇa *mantra* many hours a day and studying Sanskrit. His wife, Udārakīrti, at great risk to herself, acts as a prominent spokeswoman for the Hare Kṛṣṇa movement in the USSR. They have a three-year-old daughter.

Efforts to influence Soviet authorities have not gone unrewarded. One of the most successful cases has been that of Premavatī-devī dāsī (Olga Khamidovna Kiseleva). A graduate of Moscow State University, where she specialized in Thai literature, Premavatī is a published poet. She is married and has two daughters.

She joined the Hare Kṛṣṇa movement in 1978, and her active role in propagating Kṛṣṇa consciousness led to her arrest in

Premavatī-devī dāsī (Olga Kiseleva), above, is now on conditional release after two years of imprisonment in a Soviet labor camp. Premavatī's daughter Marika, at right, died in a Soviet labor camp at eleven months.



Vṛndāvana dāsa (Vladimir Kustrya) is currently imprisoned in a Soviet labor camp, often in solitary confinement. Despite his arrest, his wife, Udārakīrti-devī dāsī (above, center) continues to preach Kṛṣṇa consciousness in Moscow.

August 1983 in Soviet Estonia. Despite her being pregnant, Premavatī was sent to the Matrossklaya Tishina State Prison in Moscow, where she remained for the extensive pre-trial investigation. There she endured inadequate food, bad living conditions, and violence from other prisoners. She finally went to trial in her ninth month of pregnancy, and she was charged with various crimes under Article 227—leading an illegal religious group, translating religious literature, and being in contact with foreign agents. The trial judge said that her vegetarianism was equal to insanity and sentenced her to four years in a labor camp.

Premavatī's daughter Marika was born in a prison hospital. Shortly thereafter, mother and child were sent to a special labor camp. Without explanation, the child was placed in quarantine, and Premavatī was allowed to see her only one hour a day. On January 9, 1985, the prison authorities informed her that Marika was dead. Other prisoners reported that they had seen Marika the day before and that she appeared to be in perfect health.

The prison authorities proposed to Premavatī that if she formally denounced her affiliation with the Hare Kṛṣṇa movement, she would be released. But she adamantly refused.

By this time, through the efforts of the Committee to Free Soviet Hare Krishnas (CFSHK), Amnesty International, and other human rights organizations, Premavatī's case had attracted worldwide attention.

In 1985, CFSHK representatives in Washington, D. C., presented Nancy Reagan with petitions requesting freedom for Premavatī and a letter asking her to raise Premavatī's case with Raisa Gorbachev, wife of the Soviet leader. After the Reagan-Gorbachev 1985 summit meetings in Geneva, a Russian Hare Kṛṣṇa devotee, listening to the Voice of America in Moscow, heard a report that Mrs. Reagan had indeed spoken to Mrs. Gorbachev about Premavatī. In January 1986, Soviet authorities conditionally released Premavatī from the labor camp.

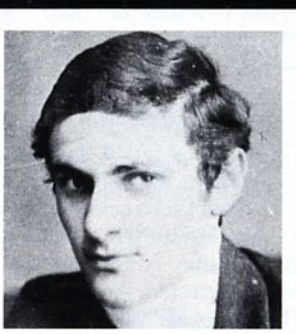
This sequence of events indicates that persistent efforts to focus public opinion on the plight of the imprisoned Soviet Hare Kṛṣṇa devotees can influence Soviet authorities to release them.

Kamalamālā dāsa
(Karen Saakyan)
A twenty-nine-year-old radio technician, he is confined indefinitely in a Soviet psychiatric hospital.

Rafael Dzhanashvili
Rafael, twenty-nine years old and a former ambulance aid, is being held indefinitely in a psychiatric hospital.

Otari Nachhebiya
Otari is serving three years in a labor camp.

Sannyāsa dāsa
(Suren Karapetyan)
Sannyāsa dāsa, twenty-nine years old, graduated in cybernetics from Yerevan State University. He is confined indefinitely in a Soviet psychiatric hospital.



Yamarāja dāsa
(Jakov Dzidzhevadze)
A thirty-two-year-old musician, Yamarāja is serving two and half years at a labor camp in Sukhumi.

Oleg Mkrtchyan
Oleg has been sentenced to two years in a labor camp.

ŚRĪLA PRABHUPĀDA SPEAKS OUT

Dwarfs Grasping for the Moon

This is the continuation of a conversation that took place between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and biochemist Thoudam Singh, Ph.D., in Bhubanesvara, India, on February 3, 1977.

Dr. Singh: What you're saying about the scientists' simply bluffing and taking people's money—this is actually true. They are getting a lot of money from the government. The politicians tax the people very heavily and then funnel much of their money to the scientists. So the people have to work very hard, while the scientists enjoy "the good life."

Śrīla Prabhupāda: Yes. Fat salaries. Especially in America.

Dr. Singh: In America, research is one of the top industries.

Śrīla Prabhupāda: Then let them research honestly. When they become failures in their research, they must study the information in the Vedic literature. Let them study the information given by Lord Kṛṣṇa and His authorized representatives—all about the nature of the self, the universe, and the Supreme Self. The scientists can test this information experimentally. Put it to the test and put it to practical use. Let this be their research. Then they will be successful.

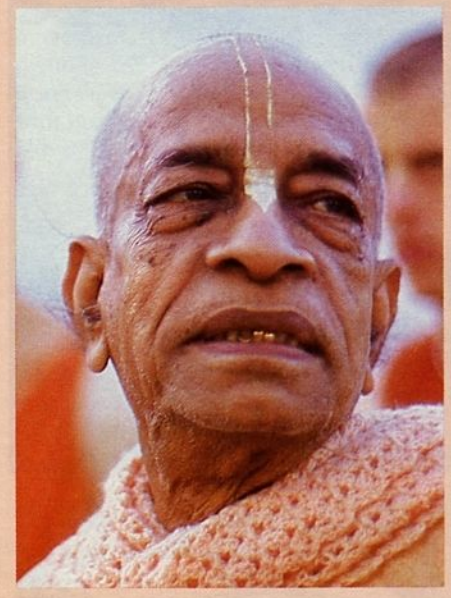
But first, the scientists must admit their failure, and you have to prove that they are a failure. Help them see that, on balance, their research is not a success; it is a failure. They know nothing of the soul. They do not know who they are or, when this life ends, where they shall go. Simply wasting time. How can they say their research is anything but a failure?

Dr. Singh: Unfortunately, everything you're saying is true. It can all be proved just from their own results, or lack of results. Any level-headed scientist, anyone who is aware of the spiritual dimension, can use the modern scientists' own findings to prove that their understanding of reality is quite . . . fragmented at best. Dwarfed, shriveled. And wrong.

Śrīla Prabhupāda: Yes, there is no doubt. They are a failure.

Dr. Singh: There are many genuine scientific facts they don't even report. Whatever things they cannot explain—they just keep those hidden. There are many facts like that. Honest scientists have written whole volumes on the errors and defects in modern science. Whole books on all the errors and cheating.

Śrīla Prabhupāda: All this can alert the



people. We want people to look critically at all this nonsense: "Life comes from matter. . . . Matter evolves from lower forms to higher forms. . . . No need for an intelligent Supreme Spirit . . . Matter has intelligence." Rubbish.

Dr. Singh: As Dr. Richard Thompson, a mathematics Ph.D. from Cornell, has discovered, even Sir Isaac Newton cheated in his scientific work. Newton himself cheated.

Śrīla Prabhupāda: Any materially conditioned soul must cheat. He must cheat, because he's not perfect. So to keep his prestige, he must cheat.

After all, the conditioned soul is under the sway of the material modes, especially ignorance and passion, and he is burdened by the four material defects: *bhrama, pramāda, kāraṇāpāṭava,* and *vipralipsā*—mistakes, illusion, imperfect senses, and this propensity to cheat.

With his imperfect senses and mind, he must make mistakes—and fall prey to illusion, based on his many mistakes. Then, to hide his mistakes and illusion, he must cheat. "Oh, yes, I'm a very accomplished and knowledgeable scientist. You should heed me and pay me a fat salary."

Dr. Singh: Yes. And when someone brings out these defects—these hidden defects that usually go unexposed—these scientists become practically dumbfounded. They become very quiet.

Śrīla Prabhupāda: They know they are cheating, so they must become quiet. *Maunaṁ samyati lakṣaṇam:* as soon as they become quiet, that means they admit, "Yes, I cheated." Otherwise, they would immediately make a refutation. But they know, "Yes, on this point I have cheated." So when somebody catches them—"Here you have cheated"—then if they keep quiet, that means they admit, "Yes, I cheated."

So you are performing a great public service simply by exposing the scientists' defects. Imperfect senses, mistakes, illusion, and cheating—these are the property of every materially conditioned soul. Then what is he going to learn? And what is he going to teach? His position is imperfection, mistakes, illusion. He knows it. So if he presents himself as learned and tries to teach, he is not teaching. He is cheating.

Anyone in this material world is like this. A cheater. Only one who is a devotee of the Lord—he will hesitate: "With these imperfect senses and mind and this propensity to make mistakes and become illusioned and cheat, what I can teach?"

But one who is not a devotee—he'll go on with these four assets—rascal assets—imperfect senses, mistakes, illusion, and cheating. This is the modern scientists' position. Falsely they want to pose themselves as very learned scholars. But a sensible person will ask, "You may want to keep up your false prestige—but what right have you to mislead others?"

Dr. Singh: That is so true. Someone has to step forward and poke them. "You are extrapolating much, much more than you should. You are saying much, much more than you really know."

Śrīla Prabhupāda: Oh, yes. "You are going beyond your capacity." It is like the old saying—"a dwarf grasping for the moon."

Dr. Singh: Yes. As you have pointed out, for instance, there is no foundation to these scientists' claim that life can come out of chemicals. No one has ever seen such a bizarre thing actually happening. And if we analyze from a purely scientific and logical angle, there is no way anyone can make such a silly claim.

But within their tiny little spoonful of knowledge, they are hoping to find the vast sea of reality. They know just a tiny bit, but they extrapolate very widely and draw grandiose—and false—conclusions.

Śrīla Prabhupāda: Simply speculation.

Dr. Singh: So I think what we're saying is, "As we study reality, let's be humble and honest. First let's be honest."

Śrīla Prabhupāda: Certainly. "How can you be dishonest and at the same time call yourself a scientist? How is that?"

(To be continued.)

ŚRĪMAD-BHĀGAVATAM

Śrīmad-Bhāgavatam is the "cream of the Vedic literatures" of ancient India. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa,* or history, to explain the essence of spiritual knowledge. The original Sanskrit text is presented here with transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-*Ācārya* of the International Society for Krishna Consciousness.

Third Canto: "The Status Quo"

CHAPTER SIXTEEN

The Two Doorkeepers of Vaikuṇṭha, Jaya and Vijaya, Cursed by the Sages

In this installment of our continuing presentation of Śrīmad-Bhāgavatam, *the sage Maitreya describes to Vidura, a great devotee of the Lord, the inauspicious occurances visible at the time of the fall of Jaya and Vijaya, two gatekeepers of Vaikuṇṭha (the kingdom of God) cursed to take birth as demons in the material world.*

TEXT 3

उत्पाता बहवस्तत्र निपेतुर्जायमानयोः ।
दिवि भुव्यन्तरिक्षे च लोकस्योरुभयावहाः ॥ ३ ॥

utpātā bahavas tatra
nipetur jāyamānayoḥ
divi bhuvy antarikṣe ca
lokasyoru-bhayāvahāḥ

utpātāḥ—natural disturbances; *bahavaḥ*—many; *tatra*—there; *nipetuḥ*—occurred; *jāyamānayoḥ*—on their birth; *divi*—in the heavenly planets; *bhuvi*—on the earth; *antarikṣe*—in outer space; *ca*—and; *lokasya*—to the world; *uru*—greatly; *bhaya-āvahāḥ*—causing fear.

TRANSLATION

On the birth of the two demons there were many natural disturbances, all very fearful and wonderful, in the heavenly planets, the earthly planets and in between them.

TEXT 4

सहाचला भुवश्चेलुर्दिशः सर्वाः प्रजज्वलुः ।
सोल्काश्चाशनयः पेतुः केतवश्चार्तिहेतवः ॥ ४ ॥

sahācalā bhuvaś celur
diśaḥ sarvāḥ prajajvaluḥ
solkāś cāśanayaḥ petuḥ
ketavaś cārti-hetavaḥ

saha—along with; *acalāḥ*—the mountains; *bhuvaḥ*—of the earth; *celuḥ*—shook; *diśaḥ*—directions; *sarvāḥ*—all; *prajajvaluḥ*—blazed like fire; *sa*—with; *ulkāḥ*—meteors; *ca*—and; *aśanayaḥ*—thunderbolts; *petuḥ*—fell; *ketavaḥ*—comets; *ca*—and; *ārti-hetavaḥ*—the cause of all inauspiciousness.

TRANSLATION

There were earthquakes along the mountains on the earth, and it appeared that there was fire everywhere. Many inauspicious planets like Saturn appeared, along with comets, meteors and thunderbolts.

PURPORT

When natural disturbances occur on a planet, one should understand that a demon must have taken birth there. In the present age the number of demoniac people is increasing; therefore natural disturbances are also increasing. There is no doubt about this, as we can understand from the statements of the *Bhāgavatam.*

TEXT 5

ववौ वायुः सुदुःस्पर्शः फूत्कारानीरयन्मुहुः ।
उन्मूलयन्नगपतीन्वात्यानीको रजोध्वजः ॥ ५ ॥

vavau vāyuḥ suduḥsparśaḥ
phūt-kārān īrayan muhuḥ
unmūlayan naga-patīn
vātyānīko rajo-dhvajaḥ

vavau—blew; *vāyuḥ*—the winds; *su-duḥsparśaḥ*—unpleasant to touch; *phūt-kārān*—hissing sounds; *īrayan*—giving out; *muhuḥ*—again and again; *unmūlayan*—uprooting; *naga-patīn*—gigantic trees; *vātyā*—cyclonic air; *anīkaḥ*—armies; *rajaḥ*—dust; *dhvajaḥ*—ensigns.

TRANSLATION

There blew winds which were most uninviting to the touch, hissing again and again and uprooting gigantic trees. They had storms for their armies and clouds of dust for their ensigns.

PURPORT

When there are natural disturbances like blowing cyclones, too much heat or snowfall, and uprooting of trees by hurricanes, it is to be understood that the demoniac population is increasing and so the natural disturbance is also taking place. There are many countries on the globe, even at the present moment, where all these disturbances are current. This is true all over the world. There is insufficient sunshine, and there are always clouds in the sky, snowfall and severe cold. These assure that such places are inhabited by demoniac people who are accustomed to all kinds of forbidden, sinful activity.

TEXT 6

उद्धसत्तडिदम्भोदघटया नष्टभागणे ।
व्योम्नि प्रविष्टतमसा न स्म व्यादृश्यते पदम् ॥ ६ ॥

uddhasat-taḍid-ambhoda-
ghaṭayā naṣṭa-bhāgaṇe
vyomni praviṣṭa-tamasā
na sma vyādṛśyate padam

uddhasat—laughing loudly; *taḍit*—lightning; *ambhoda*—of clouds; *ghaṭayā*—by masses; *naṣṭa*—lost; *bhā-gaṇe*—the luminaries; *vyomni*—in the sky; *praviṣṭa*—enveloped; *tamasā*—by darkness; *na*—not; *sma vyādṛśyate*—could be seen; *padam*—any place.

TRANSLATION

The luminaries in the heavens were screened by masses of clouds, in which lightning sometimes flashed as though laughing. Darkness reigned everywhere, and nothing could be seen.

TEXT 7

चुक्रोश विमना वार्धिरुद्‌र्मिः क्षुभितोदरः ।
सोदपानाश्च सरितश्चुक्षुभुः शुष्कपङ्कजाः ॥ ७ ॥

cukrośa vimanā vārdhir
udūrmiḥ kṣubhitodaraḥ
sodapānāś ca saritaś
cukṣubhuḥ śuṣka-paṅkajāḥ

cukrośa—wailed aloud; *vimanāḥ*—stricken with sorrow; *vārdhiḥ*—the ocean; *udūrmiḥ*—high waves; *kṣubhita*—agitated; *udaraḥ*—the creatures inside; *sa-udapānāḥ*—with the drinking water of the lakes and the wells; *ca*—and; *saritaḥ*—the rivers; *cukṣubhuḥ*—were agitated; *śuṣka*—withered; *paṅkajāḥ*—lotus flowers.

TRANSLATION

The ocean with its high waves wailed aloud as if stricken with sorrow, and there was a commotion among the creatures inhabiting the ocean. The rivers and lakes were also agitated, and lotuses withered.

TEXT 8

मुहुः परिधयोऽभूवन् सराह्वोः शशिसूर्ययोः ।
निर्घाता रथनिर्ह्रादा विवरेभ्यः प्रजज्ञिरे ॥ ८ ॥

muhuḥ paridhayo 'bhūvan
sarāhvoḥ śaśi-sūryayoḥ
nirghātā ratha-nirhrādā
vivarebhyaḥ prajajñire

muhuḥ—again and again; *paridhayaḥ*—misty halos; *abhūvan*—appeared; *sa-rāhvoḥ*—during eclipses; *śaśi*—of the moon; *sūryayoḥ*—of the sun; *nirghātāḥ*—claps of thunder; *ratha-nirhrādāḥ*—sounds like those of rattling chariots; *vivarebhyaḥ*—from the mountain caves; *prajajñire*—were produced.

TRANSLATION

Misty halos appeared around the sun and the moon during solar and lunar eclipses again and again. Claps of thunder were heard even without clouds, and sounds like those of rattling chariots emerged from the mountain caves.

TEXT 9

अन्तर्ग्रामेषु मुखतो वमन्त्यो वह्निमुल्बणम् ।
सृगालोलूकटङ्कारैः प्रणेदुरशिवं शिवाः ॥ ९ ॥

antar-grāmeṣu mukhato
vamantyo vahnim ulbaṇam
sṛgālolūka-ṭaṅkāraiḥ
praṇedur aśivaṁ śivāḥ

antaḥ—in the interior; *grāmeṣu*—in the villages; *mukhataḥ*—from their mouths; *vamantyaḥ*—vomiting; *vahnim*—fire; *ulbaṇam*—fearful; *sṛgāla*—jackals; *ulūka*—owls; *ṭaṅkāraiḥ*—with their cries; *praṇeduḥ*—created their respective vibrations; *aśivam*—portentously; *śivāḥ*—the she-jackals.

TRANSLATION

In the interior of the villages she-jackals yelled portentously, vomiting strong fire from their mouths, and jackals and owls also joined them with their cries.

TEXT 10

सङ्गीतवद्रोदनवदुन्नमय्य शिरोधराम् ।
व्यमुञ्चन् विविधा वाचो ग्रामसिंहास्ततस्ततः ॥ १० ॥

saṅgītavad rodanavad
unnamayya śirodharām
vyamuñcan vividhā vāco
grāma-siṁhās tatas tataḥ

saṅgīta-vat—like singing; *rodana-vat*—like wailing; *unnamayya*—raising; *śirodharām*—the neck; *vyamuñcan*—uttered; *vividhāḥ*—various; *vācaḥ*—cries; *grāma-siṁhāḥ*—the dogs; *tataḥ tataḥ*—here and there.

TRANSLATION

Raising their necks, dogs cried here and there, now in the manner of singing and now of wailing.

TEXT 11

खराश्च कर्कशैः क्षत्तः खुरैर्घ्नन्तो धरातलम् ।
खार्काररभसा मत्ताः पर्यधावन् वरूथशः ॥ ११ ॥

kharāś ca karkaśaiḥ kṣattaḥ
khurair ghnanto dharā-talam
khārkāra-rabhasā mattāḥ
paryadhāvan varūthaśaḥ

kharāḥ—asses; *ca*—and; *karkaśaiḥ*—hard; *kṣattaḥ*—O Vidura; *khuraiḥ*—with their hooves; *ghnantaḥ*—striking; *dharā-talam*—the surface of the earth; *khāḥ-kāra*—braying; *rabhasāḥ*—wildly engaged in; *mattāḥ*—mad; *paryadhāvan*—ran hither and thither; *varūthaśaḥ*—in herds.

TRANSLATION

O Vidura, the asses ran hither and thither in herds, striking the earth with their hard hooves and wildly braying.

PURPORT

Asses also feel very respectable as a race, and when they run in flocks hither and thither in so-called jollity, it is understood to be a bad sign for human society.

TEXT 12

रुदन्तो रासभत्रस्ता नीडादुदपतन् खगाः ।
घोषेऽरण्ये च पशवः शकृन्मूत्रमकुर्वत ॥ १२ ॥

rudanto rāsabha-trastā
nīḍād udapatan khagāḥ
ghoṣe 'raṇye ca paśavaḥ
śakṛn-mūtram akurvata

rudantaḥ—shrieking; *rāsabha*—by the asses; *trastāḥ*—frightened; *nīḍāt*—from the nest; *udapatan*—flew up; *khagāḥ*—birds; *ghoṣe*—in the cowshed; *araṇye*—in the woods; *ca*—and; *paśavaḥ*—the cattle; *śakṛt*—dung; *mūtram*—urine; *akurvata*—passed.

TRANSLATION

Frightened by the braying of the asses, birds flew shrieking from their nests, while cattle in the cowsheds as well as in the woods passed dung and urine.

TEXT 13

गावोऽत्रसन्नसृग्दोहास्तोयदाः पूयवर्षिणः ।
व्यरुदन्देवलिङ्गानि द्रुमाः पेतुर्विनानिलम् ॥ १३ ॥

gāvo 'trasann asṛg-dohās
toyadāḥ pūya-varṣiṇaḥ
vyarudan deva-liṅgāni
drumāḥ petur vinānilam

gāvaḥ—the cows; *atrasan*—were frightened; *asṛk*—blood; *dohāḥ*—yielding; *toyadāḥ*—clouds; *pūya*—pus; *varṣiṇaḥ*—raining; *vyarudan*—shed tears; *deva-liṅgāni*—the images of the gods; *drumāḥ*—trees; *petuḥ*—fell down; *vinā*—without; *anilam*—a blast of wind.

TRANSLATION

Cows, terrified, yielded blood in place of milk, clouds rained pus, the images of the gods in the temples shed tears, and trees fell down without a blast of wind.

TEXT 14

ग्रहान् पुण्यतमानन्ये भगणांश्चापि दीपिताः ।
अतिचेरुर्वक्रगत्या युयुधुश्च परस्परम् ॥१४॥

grahān puṇyatamān anye
bhagaṇāṁś cāpi dīpitāḥ
aticerur vakra-gatyā
yuyudhuś ca parasparam

grahān—planets; *puṇya-tamān*—most auspicious; *anye*—others (the ominous planets); *bha-gaṇān*—luminaries; *ca*—and; *api*—also; *dīpitāḥ*—illuminating; *aticeruḥ*—overlapped; *vakra-gatyā*—taking retrograde courses; *yuyudhuḥ*—came into conflict; *ca*—and; *paraḥ-param*—with one another.

TRANSLATION

Ominous planets such as Mars and Saturn shone brighter and surpassed the auspicious ones such as Mercury, Jupiter and Venus as well as a number of lunar mansions. Taking seemingly retrograde courses, the planets came in conflict with one another.

PURPORT

The entire universe is moving under the three modes of material nature. Those living entities who are in goodness are called the pious species—pious lands, pious trees, etc. It is similar with the planets also; many planets are considered pious, and others are considered impious. Saturn and Mars are considered impious. When the pious planets shine very brightly, it is an auspicious sign, but when the inauspicious planets shine very brightly, this is not a very good sign.

TEXT 15

दृष्ट्वान्यांश्च महोत्पातानतत्त्वविदः प्रजाः ।
ब्रह्मपुत्रानृते भीता मेनिरे विश्वसम्प्लवम् ॥१५॥

dṛṣṭvānyāṁś ca mahotpātān
atat-tattva-vidaḥ prajāḥ
brahma-putrān ṛte bhītā
menire viśva-samplavam

dṛṣṭvā—having seen; *anyān*—others; *ca*—and; *mahā*—great; *ut-pātān*—evil omens; *a-tat-tattva-vidaḥ*—not knowing the secret (of the portents); *prajāḥ*—people; *brahma-putrān*—the sons of Brahmā (the four Kumāras); *ṛte*—except; *bhītāḥ*—being fearful; *menire*—thought; *viśva-samplavam*—the dissolution of the universe.

TRANSLATION

Marking these and many other omens of evil times, everyone but the four sage-sons of Brahmā, who were aware of the fall of Jaya and Vijaya and of their birth as Diti's sons, was seized with fear. They did not know the secrets of these potents and thought that the dissolution of the universe was at hand.

PURPORT

According to *Bhagavad-gītā*, Seventh Chapter, the laws of nature are so stringent that it is impossible for the living entity to surpass their enforcement. It is also explained that only those who are fully surrendered to Kṛṣṇa in Kṛṣṇa consciousness can be saved. We can learn from the description of the *Śrīmad-Bhāgavatam* that it is because of the birth of two great demons that there were so many natural disturbances. It is to be indirectly understood, as previously described, that when there are constant disturbances on the earth, that is an omen that some demoniac people have been born or that the demoniac population has increased. In former days there were only two demons—those born of Diti—yet there were so many disturbances. At the present day, especially in this age of Kali, these disturbances are always visible, which indicates that the demoniac population has certainly increased.

To check the increase of demoniac population, the Vedic civilization enacted so many rules and regulations of social life, the most important of which is the *garbhādhāna* process for begetting good children. In *Bhagavad-gītā* Arjuna informed Kṛṣṇa that if there is unwanted population (*varṇa-saṅkara*), the entire world will appear to be hell. People are very anxious for peace in the world, but there are so many unwanted children born without the benefit of the *garbhādhāna* ceremony, just like the demons born from Diti. Diti was so lusty that she forced her husband to copulate at a time which was inauspicious, and therefore the demons were born to create disturbances. In having sex life to beget children, one should observe the process for begetting nice children; if each and every householder in every family observes the Vedic system, then there are nice children, not demons, and automatically there is peace in the world. If we do not follow regulations in life for social tranquillity, we cannot expect peace. Rather, we will have to undergo the stringent reactions of natural laws.

TEXT 16

तावादिदैत्यौ सहसा व्यज्यमानात्मपौरुषौ ।
ववृधातेऽश्मसारेण कायेनाद्रिपती इव ॥१६॥

tāv ādi-daityau sahasā
vyajyamānātma-pauruṣau
vavṛdhāte 'śma-sāreṇa
kāyenādri-patī iva

tau—those two; *ādi-daityau*—demons in the beginning of creation; *sahasā*—quickly; *vyajyamāna*—being manifest; *ātma*—own; *pauruṣau*—prowess; *vavṛdhāte*—grew; *aśma-sāreṇa*—steellike; *kāyena*—with bodily frames; *adri-patī*—two great mountains; *iva*—like.

TRANSLATION

These two demons who appeared in ancient times soon began to exhibit uncommon bodily features; they had steellike frames which began to grow just like two great mountains.

PURPORT

There are two classes of men in the world; one is called the demon, and the other is called the demigod. The demigods concern themselves with the spiritual upliftment of human society, whereas the demons are concerned with physical and material upliftment. The two demons born of Diti began to make their bodies as strong as iron frames, and they were so tall that they seemed to touch outer space. They were decorated with valuable ornaments, and they thought that this was success in life. Originally it was planned that Jaya and Vijaya, the two doorkeepers of Vaikuṇṭha, were to take birth in this material world, where, by the curse of the sages, they were to play the part of always being angry with the Supreme Personality of Godhead. As demoniac persons, they became so angry that they were not concerned with the Supreme Personality of Godhead, but simply with physical comforts and physical upliftment.

(*continued in next issue*)

COMMUNISM

(*continued from page 5*)

University. He is my disciple. He is continuing with his professorship, but almost all the money he is getting he is spending for this Kṛṣṇa consciousness. *Gṛhasthas,* those who are in householder life outside, are expected to contribute fifty percent of their income for our Society, keep twenty-five percent for family, and keep twenty-five percent for personal emergencies. But Lord Caitanya Mahāprabhu teaches that it does not matter whether one is a *gṛhastha* (householder), or in the renounced order, or a *brāhmaṇa,* or a *śūdra.* Lord Caitanya says, "Anyone who understands the science of Kṛṣṇa becomes My spiritual master." The actual words in Bengali are *kibā vipra, kibā nyāsī, śūdra kene naya.* Do you understand a little Bengali?

Prof. Kotovsky: A little.

Śrīla Prabhupāda: Yes, as a vibration. *Yei kṛṣṇa-tattva-vettā, sei 'guru' haya.* "Anyone who understands this science of Kṛṣṇa can become a spiritual master." [Cc., *Madhya* 8.128]

Prof. Kotovsky: But by creating *brāhmaṇas* from different social classes of society, you deny the old prescription of the Hindu scriptures.

Śrīla Prabhupāda: No, I establish it.

Prof. Kotovsky: According to all scriptures—the *Purāṇas,* etc.—every member of one of these four classes of *varṇas* has to be born within it.

Śrīla Prabhupāda: No, no, no, no.

Prof. Kotovsky: That is the foundation of all the *varṇas* . . .

Śrīla Prabhupāda: No, no. I am sorry.

Prof. Kotovsky: The foundation of all the *varṇas* . . .

Śrīla Prabhupāda: You have spoken incorrectly. With great respect I beg to submit that you are not speaking correctly. In the *Bhagavad-gītā* [4.13] it is stated, *cāturvarṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ.* "These four orders of *brāhmaṇas, kṣatriyas, vaiśyas,* and *śūdras* were created by Me according to quality and work." There is no mention of birth.

Prof. Kotovsky: I agree with you that this is the addition of later *brāhmaṇas* who tried to perpetuate these qualities.

Śrīla Prabhupāda: That has killed the Indian culture. Otherwise there would have been no necessity of the division of part of India into Pakistan. Not only that, but from the historical point of view this whole planet was Bhārata-varṣa, and it was controlled by one flag up to the time of Mahārāja Parīkṣit. Then it gradually separated. This is history. Lately they have separated Pakistan. So Bhārata-varṣa is now crippled into a small piece of land. Otherwise, according to Vedic scripture, this whole planet is called Bhārata-varṣa. Formerly it was named Ilāvṛta-varṣa. But since Emperor Bharata ruled this planet, it is called Bhārata-varṣa. So this culture, Kṛṣṇa consciousness, was always existent. Consider any religion—Christian, Mohammedan, Jewish—they are at most two or three thousand years old. But you cannot trace out the beginning of this Vedic scripture. It is therefore called *sanātana,* eternal. This culture is for the whole human society. It is not a religious faith. Religious faith you can change, but real *dharma* you cannot change. Try to understand Kṛṣṇa. In the *Bhagavad-gītā* [18.66] He says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Give up all other forms of religion and just surrender to Me." That is real knowledge—to surrender to the Supreme. You or I—anyone—is surrendered to someone. That is a fact. Our life is by surrender, is it not? Do you agree with this point?

> *Consider any religion. They are at most two or three thousand years old. But you cannot trace out the beginning of this Vedic scripture. It is therefore called sanātana, eternal. This culture is for the whole human society.*

Prof. Kotovsky: To some extent you have to surrender.

Śrīla Prabhupāda: Yes, to the full extent.

Prof. Kotovsky: You surrender to the society, for instance. Or to the whole people.

Śrīla Prabhupāda: Yes, to the whole people, or to the state or to the king or the government or whatever you say. This surrender must be there.

Prof. Kotovsky: The only difficulty is that we cannot half surrender to a government or a king. The principal difference is of surrender to a king, to a person, or to the society.

Śrīla Prabhupāda: No, that is only a change of color. But the principle of surrender is there. Whether you surrender to monarchy, democracy, aristocracy, or dictatorship, you have to surrender; that is a fact. Without surrender there is no life. It is not possible. So we are educating people to surrender to the Supreme, wherefrom you get all protection, just as Kṛṣṇa says.

No one can say, "No, I am not surrendered to anyone." Not a single person. The difference is *where* he surrenders. The ultimate surrendering object is Kṛṣṇa. Therefore in the *Bhagavad-gītā* [7.19] Kṛṣṇa says, *bahūnāṁ janmanām ante jñānavān māṁ prapadyate:* "After surrendering to so many things birth after birth, when one is factually wise he surrenders unto Me." *Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ:* "Such a *mahātmā* is very rare."

Prof. Kotovsky: But at the same time it seems to me that surrender is to be accompanied by revolt. The history of mankind has proved that mankind has developed only by revolt against some kind of surrender. In the medieval age there was the French Revolution. It was revolt against surrender. But this revolution itself was surrender to the rank and file of the people. You are agreed?

Śrīla Prabhupāda: Yes.

Prof. Kotovsky: So it is not enough to come to a full stop. Surrender is to be accompanied with revolt against some and surrender to other people.

Śrīla Prabhupāda: But the surrender will be fully stopped when it is surrender to Kṛṣṇa.

Prof. Kotovsky: Ah, ah.

Śrīla Prabhupāda: That is full stop—no more surrender. Any other surrender you have to change by revolution. But when you come to Kṛṣṇa, then it is sufficient. You are satisfied. I'll give you an example: a child is crying, and people move him from one lap to another. Oh, he does not stop. But as soon as the baby comes to the lap of his mother—

Prof. Kotovsky: It stops.

Śrīla Prabhupāda: Yes, full satisfaction. So this surrender, these changes, will go on in different categories. But the sum total of all this surrender is surrender to *māyā.* Therefore, in the *Bhagavad-gītā* it is said that this is surrender, neglecting Kṛṣṇa, is all *māyā.* Either you surrender to this or to that, but final surrender is surrender to Kṛṣṇa; then you will be happy. The process of surrender is there, but surrender to Kṛṣṇa keeps one quite satisfied, transcendentally.

Prof. Kotovsky: Haven't you come across hostile attitudes to your teachings from orthodox Hindus or *brāhmaṇas* in India?

Śrīla Prabhupāda: We have subdued them.

Prof. Kotovsky: Ah.

Śrīla Prabhupāda: Any orthodox Hindu may come and challenge, but we have our

(*continued on page 26*)

Every Town And Village

The worldwide activities of the International Society for Krishna Consciousness (ISKCON)

Moscow's Krishna Cutoff

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Moscow (August 19)—For the old Arbat, one of this city's most famous 19th-century neighborhoods, *glasnost* summer has come to mean a daily festival of spontaneous street activity with artists turning out portraits on demand and strolling musicians drawing crowds with ballads that gently mocked the problems of everyday Soviet life.

But perhaps the most extraordinary phenomenon of all was the small band of Hare Krishna believers who every night since early July would gather in front of the Capital Vakhtangava Theater singing . . . mantras and swaying in unison. When they finished their singing, the group members were invariably approached by curious onlookers who wanted to learn who they were and what they believed in. The conversations between atheists and believers, soldiers and hippies with long hair often lasted late into the night.

Then Monday, the tolerance that allowed such a flourishing street life reached its limit. Fifteen of the Hare Krishna followers, who had been celebrating the birthday of their spiritual founder, were taken to a local militia station and accused of violating Article 193 of the administrative code forbidding religious observances anywhere but in a church or temple.

The problem for the Hare Krishna group is that Soviet authorities have never acknowledged them as an official religious sect, even though the group has been applying for this status for the last six years.

"If we are an official group, then we are allowed to worship only in a temple," noted Alexander Dragilyov, a 21-year-old member of the group. "But if we are not an official religious group, then we should be allowed to sing on the street."

But they are not allowed, according to the message delivered by the militia Monday. The group was told that if they went back onto the Arbat to sing and dance again, they would be arrested and charged under the criminal code, Dragilyov said.

Dragilyov said the trouble actually began Sunday night when a group of youths grabbed one of the Hare Krishna banners and ran off.

He said several onlookers went up to uniformed militiamen standing nearby and asked them to do something about this, and they were told, "It is not our business."

On Monday night, a group of youths Dragilyov believes were the same ones from the night before approached the chanting sect members outside the Vakhtangava Theater and turned their tape decks up to full volume. At the same time, a 15-member military orchestra positioned near the theater began to play. The Hare Krishna mantras were drowned out.

A short time later, a number of uniformed militiamen came up and took the group's members by the arms, leading them off to a nearby militia station. There they were held for three hours and made to sign documents charging them with administrative violations.

Similar actions have been taken recently against other Hare Krishna groups in the country—in Kiev, the capital of the Ukraine, and in Lithuania, Dragilyov said. According to the group's estimates, there are 2,000 members of the sect in the Soviet Union, of whom 25 are now in prison or in labor camps.

The group's problems are symptomatic of the tenuous nature of the ongoing Soviet experiment with open debate. In the days when they were peacefully singing their mantras, undisturbed by authorities, the reaction of passers-by varied, but most shared the view of one young man who said, "As long as they don't bother anyone, then what is the harm."

Sometimes arguments would break out, as a Communist Party veteran would query the young Krishna adherents about the sincerity of their values and, in Russian fashion, launch debates about Asian versus European cultures and the essence of man's spiritual needs. The gatherings had also begun to attract other religious groups, including members of fundamentalist Christian sects—all this in a society officially wedded to atheism.

Some passers-by began to wonder how long this would go on. "Something seems to be missing," said one young Russian recently, looking over his shoulder for the usually ubiquitous militiamen. Yet for most of the summer, the Arbat was relatively free of uniforms.

According to Dragilyov, the militia's sharp warning Monday is not something the group is eager to trifle with. "We won't sing on the Arbat," he said yesterday, "but we will go there and walk."

Moscow Police Break Up Hare Krishna Gathering

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Moscow (August 30)—Police forcefully broke up a demonstration Saturday by activists of the Hare Krishna movement in the center of Moscow.

About twenty people were dragged, pushed and pulled onto a police bus after they assembled on Gorky St. in a small park opposite Moscow City Hall to press the Hare Krishna's demand for official recognition as a religious group.

Members of the group waved to passers-by from the bus windows and chanted "Hare Krishna" as they were driven away. A mother and an infant child, along with two young women, were among those arrested.

Uniformed police, accompanied by plainclothesmen, swooped down on the demonstrators within minutes after they assembled and hustled them into a bus and a van.

Their actions Saturday contrasted with official toleration of a far larger demonstration recently by Crimean Tatars on the edge of Red Square. The Tatars, seeking return of the homeland they were expelled from in 1944, were allowed to camp overnight in a 24-hour protest outside the Kremlin walls.

Baltic Demonstrations

Last Sunday, demonstrations also were held in the Soviet Baltic republics of Latvia, Lithuania and Estonia to mark the 48th anniversary of the Hitler-Stalin pact that eventually led to incorporation of the three Baltic states into the Soviet Union.

Moscow News reported Saturday that authorities detained 86 people in the Latvian capitol of Riga during the demonstrations. It said the 86 were taken into custody for disobeying police instructions, urging people to riot and demonstrating offensive attitudes to people of other nationalities.

Six of the detainees were "punished administratively" and the remainder were released, the paper said, without elaboration.

Soviet officials have accused the Hare Krishna of being "anti-communist" and a tool of the American CIA.

Hare Krishna spokesmen have denied the charges.

A group known as the Committee to Free Soviet Hare Krishnas, based in Stockholm and headed by D. V. Jakupko, said early in 1986 that 25 Hare Krishna members in the Soviet Union were either in prison or psychiatric hospitals because of their beliefs.

A Soviet weekly, *Nedelys,* reported in 1983 that two members of the Hare Krishnas were tried on charges of recruiting new members for the group and disseminating Krishna teachings. The articles did not indicate the verdicts or sentences, if any, the two men received.

The Stockholm group, however, said that Vladimir Kritski, now 36, was sentenced to 4½ years in a labor camp in December 1982, and then given an additional 4½-year sentence in a strict regime camp for continuing to preach Krishna teachings in jail. His co-defendant, Sergi Kurkin, was sentenced to 2½ years in labor camp and has since been released, the Stockholm group added.

Festivals & Calendar

Kṛṣṇa conscious devotees follow a spiritual calendar that divides the year into twelve months, each named for a different form of Kṛṣṇa. The devotees at the Hare Kṛṣṇa center nearest you will gladly tell you more about the meaning of the festivals listed here.

Month of Dāmodara
(October 8–November 5)

November 2—Utthānā Ekādaśī. Fasting from grains and beans. Also, disappearance anniversary of Śrīla Gaurakiśora dāsa Bābājī, the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla A. C. Bhaktivedanta Swami Prabhupāda. Fasting till noon.

Month of Keśava
(November 6–December 5)

November 17—Utpannā Ekādaśī. Fasting from grains and beans.

December 1—Mokṣadā Ekādaśī. Fasting from grains and beans.

Month of Nārāyaṇa
(December 6–January 4)

December 9—Disappearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla A. C. Bhaktivedanta Swami Prabhupāda.

December 16—Saphalā Ekādaśī. Fasting from grains and beans.

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"At present, it seems the more 'educated' one becomes, the less he believes in God, in God's law, and in the next life. . . . Thus modern education prepares men to become animals. If there is no education to teach a human being whether or not he is this body, he remains no better than an ass." Read the complete compilation of Śrīla Prabhupāda's words on *gurukula,* the Kṛṣṇa conscious educational system. *Śrīla Prabhupāda on Gurukula* is available from the ISKCON Ministry of Education, P.O. Box 11093, Dallas, TX 75223. $3.50 plus $1 postage; $2 overseas postage.

Note to Subscribers. Planning to move? Let us know when and where so we can keep your BACK TO GODHEAD coming without break.

LETTERS FROM PRISON

The following letter is from Suren Karapetyan (Sannyāsa dāsa) and Karen Saakyan (Kamala-mala dāsa), who are presently imprisoned in Armenia for practicing Kṛṣṇa consciousness. The letter, written in February 1987 to other devotees in the Soviet Union, was on a tiny piece of paper that was folded many times so that it could be smuggled out of the prison.

Dear devotees of Lord Kṛṣṇa,

Please write us a letter and let us know how you are doing. Many unpleasant rumors are reaching us here. We heard that some devotees were arrested as a result of searches of their homes. These stories have not been verified, though. Some visitors told us that Petya's mother died and that he has been arrested. If you do not know about this, then please check into it and see if he needs help. Also, please see about the welfare of Gevork.

Please convey our congratulations to our friends [regarding their initiation]. *Jaya,* Nityānanda Rāma dāsa! *Jaya,* Prāṇa dāsa! *Jaya,* Haridāsa Ṭhākura dāsa! We are very joyful on hearing the news about them and all those who may soon also become initiated.

How are the Armens [Armen Saakyan and Armen Sarkisyan] doing? One man was brought here from the Nork District, and he told us a little about Armen. We were also glad to hear from Arsen and Aram. Please give them our heartfelt thanks and best regards. Kamalamālā and I have been separated. Now I am in cell number twelve, and he is in cell number forty-three, which is on the third floor. Kṛṣṇa always causes the activities of the materialists to backfire. They tried to stop our preaching by separating us, but now the number of people who are discovering the nectar of Kṛṣṇa consciousness has doubled!

It looks like you received our last letter because you did not meet with Sako. You were right in doing so, because we have not received anything through him. We are suspicious of him because it appears that the letter we sent to our aunt has fallen into the wrong hands. He is the most likely person to have done this.

Did you remember to send the English *Gītā* to that person in Moscow? If that has not been done, then please do it if it is not too much trouble for you.

What is going on with our registration [as a government-recognized religion]? In here we are getting the impression that it may soon become possible. Perhaps it is a good idea to push the authorities again. Maybe we could present a new application for registration. The best plan would be to appeal to the highest authorities. By the way, how is the democratization process going on in the Soviet society, and what is your experience of it?

Do you have any more of that *mahā-prasādam,* especially that rice [from Jagannātha Purī]. If there is any left, please send more. Many people here have tasted it, and we also taste a tiny bit once in a while. But now there is almost nothing left. Please send us small pictures of *guru* and Kṛṣṇa if possible. We would also very much like any information from our *guru,* if there is something—letters, instructions, etc.

We are eager to learn about what the devotees are doing in other cities. What is happening with those who are imprisoned? Have there been any releases? When you have an opportunity, please give our best regards to devotees from other cities. What is the news about Advaita dāsa, Sārvabhauma dāsa, and Śacī-sūta dāsa?

Please tell everyone that by the grace of *guru* and Kṛṣṇa this Kṛṣṇa consciousness movement is spreading, and also by their grace we manage to follow our *guru's* basic instructions. It is so nice that Kṛṣṇa sent us to Moscow last year, because now people are coming here from there who have heard about Kṛṣṇa from people we preached to there, as well as other places, during our tour of so many prisons throughout the country.

Dear friends! *Guru's* mercy is so great upon those who are subjected to horrible circumstances, like prisons, etc. Without this mercy one would leave Kṛṣṇa consciousness immediately. Even within this prison Māyā keeps trying to do her job on us, so we can imagine what is going on outside in freedom. It looks like the time has come when, as the New Testament says, "Only those who endure the sufferings to the very end will be saved."

Stand firm, dear devotees. There is evidence that we may not have very long to wait for better times. When will the time come for all of us to meet our dear Guru Mahārāja? But I must admit that I am not prepared for that event at all.

Our dear devotees, please tell our beloved Guru Mahārāja that both Kamalamālā and I are begging him for one thing only— to please make us worthy servants of His Divine Grace. Otherwise, we do not see any point in living. And it does not make any difference for us where we have to stay—whether in a prison, in a special psychiatric hospital, or in so-called freedom—if we could only surrender to him and serve him to the end of our lives. We do not have any other confidential desire; neither do we hope that this desire we have can be satisfied other than through the causeless mercy of *guru* and Kṛṣṇa.

I have made some *prasādam* for Guru Mahārāja here. Perhaps I will send it out, but I'm not sure whether I should. Let us see what happens. It appears that we are not yet worthy to have the devotees' association, but by *guru's* grace perhaps we will meet all of you—maybe. In the meantime, we hope you all make nice spiritual advancement under the guidance of our dear Guru Mahārāja.

Your Godbrothers,
Sannyāsa dāsa and
Kamalamālā dāsa

* * *

The following letter is from Yakov Dzhidzevadze (Yamarāja dāsa), who is imprisoned in a labor camp in the Soviet Union for being a Hare Kṛṣṇa devotee.

Hare Kṛṣṇa! Dear devotees,

I was very glad to receive your letter. Thank you very much for sending me the medicine. I am very happy to learn that by the Lord's grace everything is going well with the devotees there. I have heard that the number of devotees is increasing and that the situation for devotional service is becoming more favorable.

Of course, you probably want to know what it is like in our labor camp. Everything is quite well. First of all, I meet many people with whom I have conversations. There are many here who support Kṛṣṇa consciousness and know the Hare Kṛṣṇa *mantra.* There are some here who have decided to dedicate their lives to Kṛṣṇa in devotional service. One young man out of these has recently been released.

Not long ago Vakreśvara Paṇḍita dāsa [Ashot Setrakovich Shaglamdzyan] arrived here. He settled himself very nicely

and immediately joined the spiritual program one hundred percent. In all honesty, we have plenty of service to do here for Kṛṣṇa, and we are not at all worried about when we will leave this place. Kṛṣṇa sent us here, and when He will consider it necessary, then we will leave. In this labor camp we feel Kṛṣṇa's help very distinctly. This is due to the great mercy of our beloved *guru.*

Ambariṣa dāsa [Otari Shalvovich Nachhebiya] and Mayūradvaja dāsa [Nugzar Antizimovich Chargaziya] are in a neighboring labor camp. Everything is all right with them, and the Kṛṣṇa consciousness over there is of the proper standard. The materialists want to eradicate Kṛṣṇa consciousness in our country, but on the contrary their efforts have made the roots of this mighty tree of life (Kṛṣṇa consciousness) even stronger, and while eliminating the weeds (insincere devotees), they contributed to the growth of new shoots (new devotees). In other words, not realizing what they were doing, the materialists were engaged by the Supreme Lord in His plan for spreading the Kṛṣṇa consciousness movement on a large scale. Those whose knowledge is stolen by illusion sometimes try to extinguish fire by throwing fuel on it.

By the way, we have been receiving enlivening news about our Armenian Godbrothers. It appears they are carrying out the mission of Lord Caitanya very effectively. If you happen to get the chance, please offer our most humble obeisances unto the lotus feet of our eternal *guru.* Please say, "*Hari bol!*" to all the devotees for us.

Respectfully, your friend,
Yamarāja dāsa

Discussion

(*continued from page 6*)

they could alleviate problems caused by high cholesterol and obesity, and would naturally feel more energetic, resilient, and buoyant.

"I'm eating less and less red meat," my friend continued. "I'm not a violent person—I don't like animal slaughter. And I accept the ecological arguments against meat-eating."

"You should tell your readers."

"I think they'll find out for themselves," she retorted, her green eyes casting a glance that made me feel my presumptuousness. "It's like AIDS. You can talk and talk about morality, but people will change only when their immorality starts to kill them. So, as people become more aware of how meat-eating is bad for their health, they'll start to give it up."

"But they need someone to show them how," I said. "It's like smoking. Everyone knows that smoking is bad for health, yet so many people still smoke. But when someone they look up to quits—and explains 'Here's how I did it, and you can do it too'—then they can follow."

"Look, we had a wine writer [at the newspaper where she works] who became allergic to wine. We can't have a food writer who becomes a vegetarian," she said.

"You have other food writers. Let them be nonvegetarian, and you be vegetarian. Variety is the mother of enjoyment."

"Oh, so you've got it all figured out."

"No, I'm ad-libbing," I said, feeling presumptuous again.

The discussion shifted to other topics and then returned to vegetarianism. I presented what is now common knowledge: "From whatever point of view you look at it—ecology, ethics, economics, religion, health, aesthetics, altruism—meat-eating is insupportable. People eat meat simply for the taste. And what's so significant about taste? It's about as significant as fashion."

"No, it's more significant. It comes from a lifetime of habit."

"OK, it's like an enduring fashion—but it's bad fashion. Yet to convince even one person of that is *so* difficult."

"How did you become convinced?"

"There were many factors," I said, "but an important one was that the diet appealed to my logic and reason. And when I experienced how satisfying vegetarianism could be, I was convinced."

It was really Śrīla Prabhupāda who inspired my conviction, because not only did he explain the spiritual importance of vegetarianism, he also gave the most satisfying vegetarian diet. Yet, as he pointed out, vegetarianism is not the end of the line. "The rabbits are vegetarian," Prabhupāda said. "The monkeys are vegetarian. What is the great credit for being vegetarian?" So besides showing us how to be vegetarian, Prabhupāda also showed us how to remember God, Kṛṣṇa, while we prepare our food, offer it to Him, and eat it. And he showed us how to make hundreds of wonderful and here-to-fore unimagined dishes—*panīr* being one of the foremost.

COMMUNISM

(*continued from page 22*)

weapons—the Vedic literatures. So no one has come. Even Christian priests in America love me. They say, "These boys are American, Christian, Jewish, and now they are so much after God. But we could not deliver them." They are admitting it. Their fathers and their parents come to me, offer their obeisances, and say, "Swamiji, it is our great fortune that you have come here to teach God consciousness." So on the contrary, I have been well received. In India also, since you inquired of India, all other sects are admitting that before me many kinds of swamis went to the Western countries, but they could not convert even a single person to Kṛṣṇa consciousness. They are admitting that. As far as I am concerned, I don't take any credit, but I am confident that because I am presenting the Vedic knowledge as it is, without adulteration, it is being effective. That is my confidence. If you have the right medicine and you administer it to a patient, you must be sure that he will be cured.

Prof. Kotovsky: How many of your one thousand disciples do you have in India itself? How many of your community do you have in India?

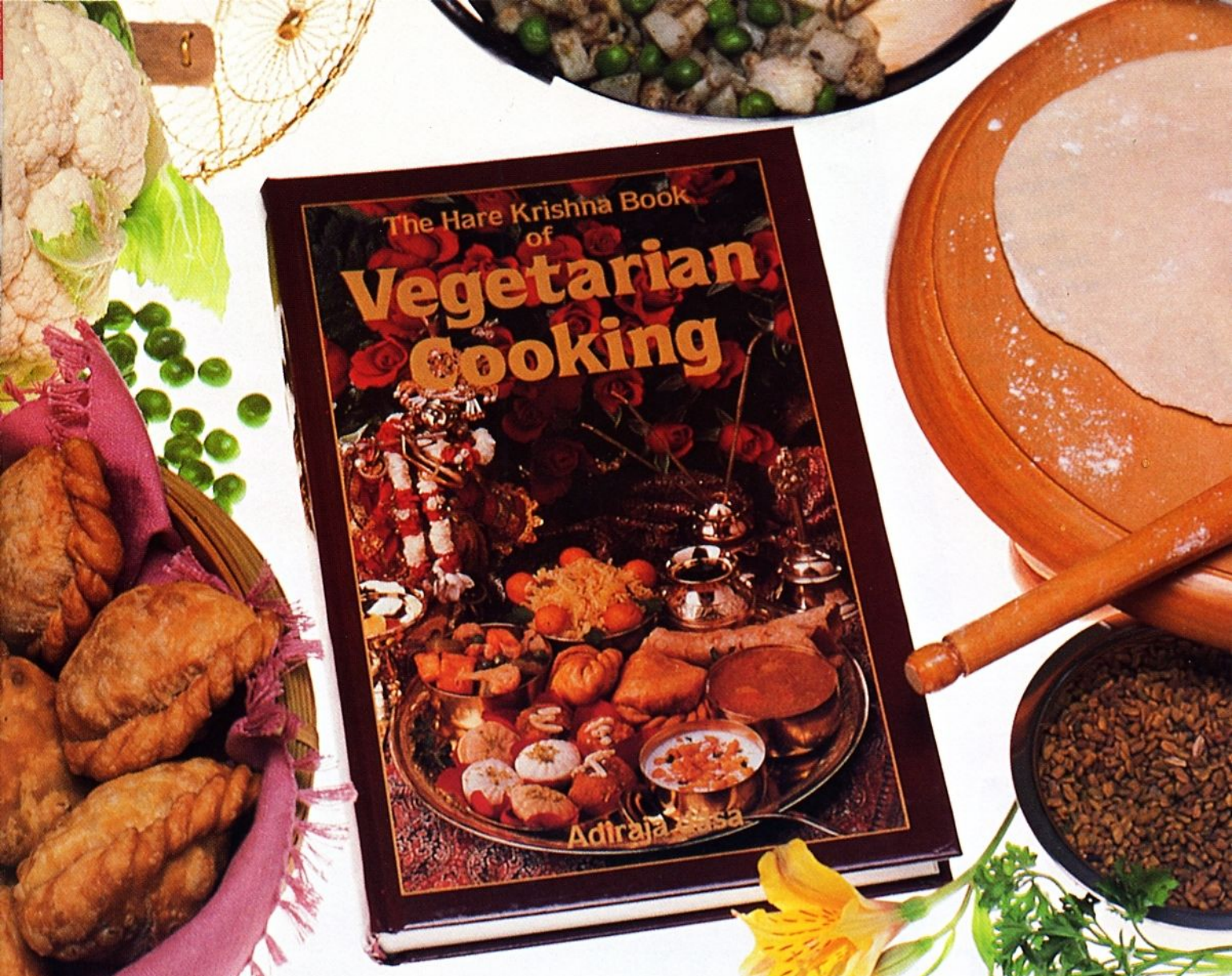
Śrīla Prabhupāda: In India?

Prof. Kotovsky: Yes.

Śrīla Prabhupāda: In India there are many Kṛṣṇa conscious persons—hundreds, thousands, millions. In India there is no question. There is not a single Hindu who is not Kṛṣṇa conscious.

Prof. Kotovsky: Yes, I understand.

Śrīla Prabhupāda: Vaiṣṇavas. This is called the Vaiṣṇava cult. You have been in India, so as it is commonly known, there are many millions of Vaiṣṇavas. For example, this gentleman [an Indian gentleman present] is the commander of Air India airlines. He is not my disciple, but he is a Vaiṣṇava, Kṛṣṇa conscious. Similarly, in India there are millions of Kṛṣṇa conscious persons. There are even Mohammedans who are Kṛṣṇa conscious. At Gorakhpur University there is a Mohammedan professor who is a great devotee of Lord Kṛṣṇa. So this is natural. It is said in the *Caitanya-caritāmṛta* that Kṛṣṇa consciousness is everywhere, in everyone's heart. It simply has to be awakened by this process. That is all. It is there in your heart also. It is not that it is foreign to you. In everyone's heart there is Kṛṣṇa consciousness. By this process we have to awaken it. It is just like the way the sun rises. It is not that all of a sudden the sun comes from nowhere. It is there, but it rises in the morning. Similarly, this Kṛṣṇa consciousness is everywhere, but some way or another it is now covered. By this process it is reawakened and aroused through association.



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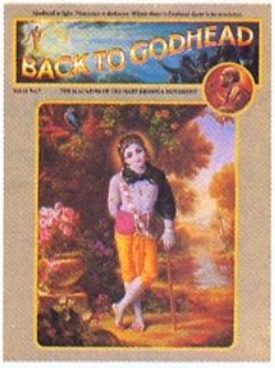

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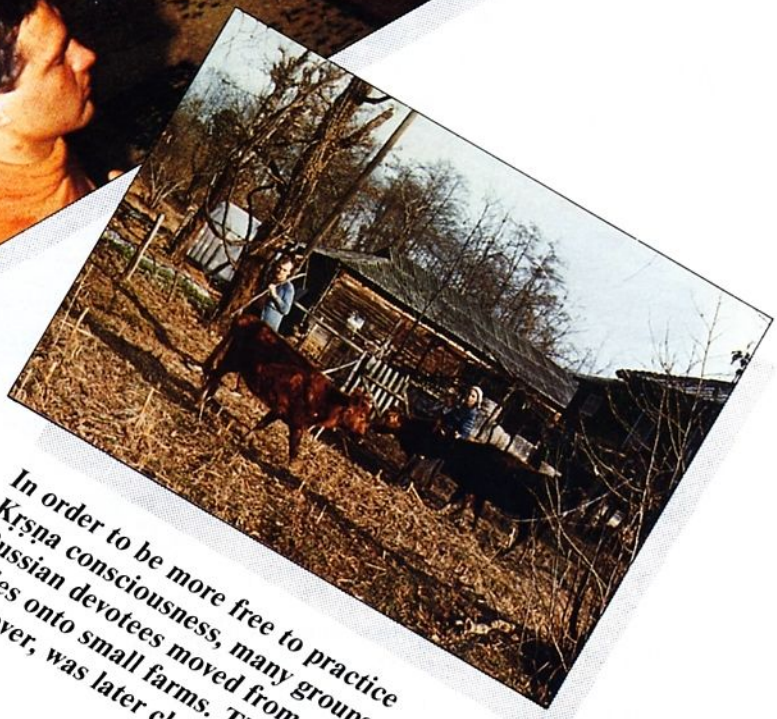
In good weather Soviet devotees sometimes meet in the countryside, as in this setting outside Leningrad. Here they can chant Hare Kṛṣṇa as loudly as they like. In their apartments a complaint could lead to harassment or even imprisonment.

At Home With the Soviet Hare Kṛṣṇas

An Album of Photos From the USSR

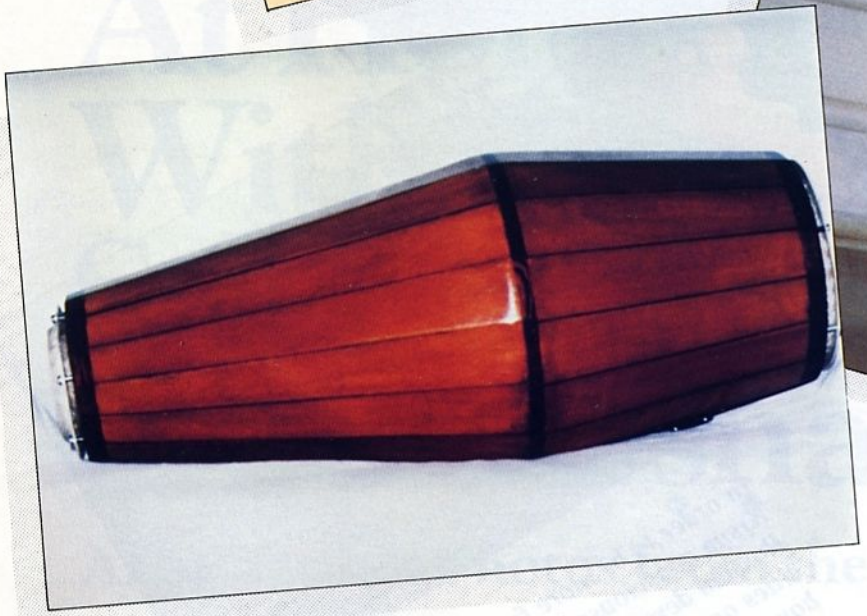
Devotees crowd a small Moscow apartment for an evening of chanting Hare Kṛṣṇa, reading scripture, and feasting. Most will stay until just before one o'clock in the morning, when the Moscow underground trains stop running.



In order to be more free to practice Kṛṣṇa consciousness, many groups of Russian devotees moved from the cities onto small farms. This one, however, was later closed by the KGB.

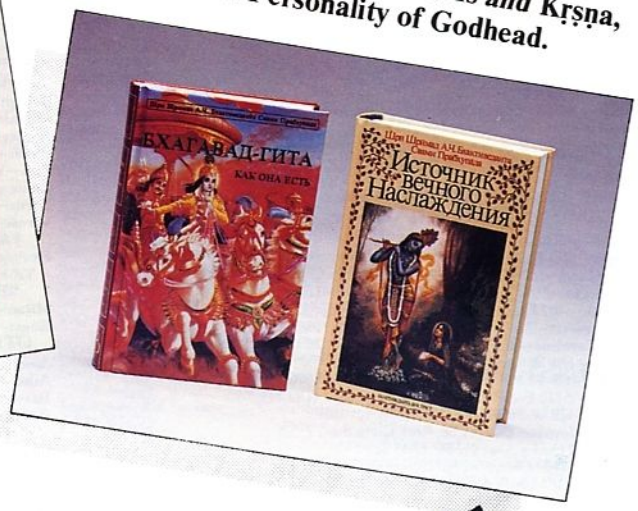
A drawing of Lord Kṛṣṇa by a Russian devotee.

Sanātana-kumāra dāsa (Sergei Aleksandrovich Priborov) gives his son Sergei a mṛdaṅga lesson in their Moscow apartment.



Unable to import traditional musical instruments from India or the West, devotees in the Soviet Union have manufactured their own, such as this wooden version of the mṛdaṅga.

Śrīla Prabhupāda's Bhagavad-gītā As It Is and Śrī Īśopaniṣad (below, left) were produced in the Soviet Union by samizdat (underground press). Each book is read by as many as twenty people a month. Two Russian editions of Śrīla Prabhupāda's books (below, right) were recently published in Sweden: Bhagavad-gītā As It Is and Kṛṣṇa, the Supreme Personality of Godhead.



Deities of Lord Caitanya Mahāprabhu (right) and Lord Nityānanda (left) in a Soviet devotee's home. Lord Caitanya, an incarnation of Kṛṣṇa, predicted that the holy name of Kṛṣṇa would be chanted in every town and village of the world.

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Buea, Cameroon—Southwest Province (mail: c/o Yuh Laban Nkesah, P and T, VHS)
Cape Town, South Africa—15 Bishoplea Road, Claremont 7700/ (21) 641 559
Durban (Natal), S. Africa—Chatsworth Circle, Chatsworth 4030/ (31) 435-815

Krishna Consciousness
ND THE WORLD

C. Bhaktivedanta Swami Prabhupāda

Freetown, Sierra Leone—13 Bright St. Brookfields (mail: P.O. Box 812, Freetown)
Johannesburg, South Africa—"Misty Hills," Plot 69, Reitfontein Rd. (mail: P.O. Box 723, Muldersdrift (Tvl.), 1747)/ (11) 666-2716
Harare, Zimbabwe—46 Crowhill Rd. (mail: P.O. Box 2090)/ 8877801
Kitwe, Zambia—3121 Gandhi Close, Buyantanshil/ 214-164
Lagos, Nigeria—No. 2 Murtala Mohammed International Airport Expressway, Mafaluku (mail: P.O. Box 8793, Lagos)
Mauritius—123 Sir Guy Forget Ave., Quatre Bornes (mail: P.O. Box 108, Quatre Bornes, Mauritius)/ 46804
Mombasa, Kenya— Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa)/ 312248
Nkawkaw, Ghana—P.O. Box 69, Nkawkaw
Nairobi, Kenya—Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/ 744365
Port Harcourt, Nigeria—2 Eligbam Rd. (corner of Obana Obhan St.), G.R.A. II (mail: P.O. Box 4429, Trans Amadi)
Tokoradi, Ghana—64 Windy Ridge (mail: P.O. Box 328)
Warri, Nigeria—1 Ogunu St., Bendel Housing Estate, Ugborikoro (P.O. Box 1922, Warri)/ 053-230-262
FARM COMMUNITY
Mauritius (ISKCON Vedic Farm)—Beau Bois, Bon Accueil
RESTAURANT
Durban, S. Africa—Govinda's (contact ISKCON Durban)

ASIA
INDIA

Agartala, Tripura—Assam-Agartala Rd., Banamalipur, 799001
Ahmedabad, Gujarat—7, Kailas Society, Ashram Rd., 380 009/ 449935
Bamanbore, Gujarat—N.H. 8-B, Surendranagar (city office: 32 Ananta Nagar, Kalavad Rd., Rajkot 360 003)
Bangalore, Karnataka—210 Bellary Road, Sadashiva Nagar, 560 080/ 361 539
Bangladesh, Bengal—Sarkarkhil, Raozan, P.O. Fakir Takia, Chittagong
Baroda, Gujarat—18, Sujata Society, Gotri Rd., 390 015/ 66499
Bhubaneswar, Orissa—National Highway No. 5, Nayapali, 751 001/ 53125
Bombay, Maharashtra—Hare Krishna Land, Juhu 400 049/ 626 860
Calcutta, W. Bengal—3 Albert Rd., 700 017/ 443757
Chandigarh, Punjab—Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/ 44634
Chhaygharia (Haridaspur), W. Bengal—Thakur Haridas Sripatbari Sevashram, P.O. Chhaygharia, P.S. Bongaon, Dist. 24 Paraganas
Gauhati, Assam—Post Bag No. 127/ 781 001
Hyderabad, A.P.—Hare Krishna Land, Nampally Station Rd., 500 001/ 51018
Imphal, Manipur—Hare Krishna Land, Airport Road, 795 001
Kakinada, A.P.—7-1-919, Vishnupriya, behind boat club, 533 003/ 5961
Madras, Tamil Nadu—232 Kilpauk Garden Rd., Madras 600 010/ 662286
Māyāpur, W. Bengal—Shree Māyāpur Chandrodaya Mandir, P.O. Shree Māyāpur Dham (Dist. Nadia)
Moirang, Manipur—Nongban Ingkhon, Tidim Rd.
Nagpur, Maharashtra—70 Hill Road, Ramnagar, 440 010/ 33513
New Delhi—M-119 Greater Kailash 1, 110 048/ 6412058
Pandharpur, Maharashtra—Hare Kṛṣṇa Asrama, across Chandrabhaga River, Dist. Sholapur, 413304
Patna, Bihar—Rajendra Nagar Road No. 12, 800 016/ 50765
Peta-Kakani, A.P.—Guntur District
Pune, Maharashtra—4 Tarapoor Rd.
Silchar, Assam—Ambikapatti, Silchar, 788004, Cachar Distrct
Siliguri, W. Bengal—Subash Pally, Siliguri
Surat, Gujarat—Rander Rd., Jahangirpura, Surat, 395 005/ 84215
Tirupati, A.P.—Hare Krishna Land, Hare Krishna Road, 517 501/ 2285
Trivandrum, Kerala—T.C. 24/1485, WC Hospital Rd., Thycaud, 695 014/ 68197
Vrindavana, U.P.—Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathurā/ 178
FARM COMMUNITIES
Ahmedabad, Gujarat—Nityananda Seva Ashram, Odhav Rd, (near Octioi Naka), Odhav/ 886382
Ahmedabad District, Gujarat—Hare Krishna Farm, Karwada (contact: ISKCON Ahmedabad)
Chamorshi, Maharashtra—78 Krishnanagar Dham, District Gadhachiroli, 442 603
Hyderabad, A.P.—P.O. Dabilpur Village, Medchal Taluc, Hyderabad District, 501 401
Māyāpur, W. Bengal—(contact Māyāpur)
RESTAURANTS
Bombay, Maharashtra—Govinda's (at Hare Krishna Land)
Vrindavana—Krishna-Balaram Mandir Guesthouse
OTHER COUNTRIES
Bali, Indonesia—Jalan Sagamona 17, Renon, Denpasar
Bangkok, Thailand—139, Soi Puttha-Osoth, New Road/ 233-2488
Chittagong, Bangladesh—Caitanya Cultural Society, Sri Pundarik Dham, Mekhala, Hathazari/ 108 (city office and mail: 23 Nandan Kanan, Chittagong)/ 20-2219
Colombo, Sri Lanka—188 New Chetty St., Colombo 13/ 33325
Hong Kong—27 Chatam Road South, 6/F, Kowloon/ 3-7396818
Jakarta, Indonesia—Yayasan Kesadaran Kṛṣṇa Indonesia, JL. Kamboja 10-12, Tomang Raya/ 599 301
Kathmandu, Nepal—Vishnu Gaun Panchayat Ward No. 2, Budhanilkantha/ 4-10368
Kuala Lumpur, Malaysia—Lot 9901, Jalan Awan Jawa, Taman Yarl, off 5½ Mile, Jalan Kelang Lama, Petaling/ 730172
Manila, Philippines—170 R. Fernandez, San Juan, Metro Manila/ 707410
Taipei, Taiwan—(mail: c/o ISKCON Hong Kong)
Tehran, Iran—Keshavarz-Dehkedeh Ave., Kamran St. No. 58/ 658870
Tel Aviv, Israel—[17 B] Gordon St., P.O. Box 48163, Tel Aviv 61480/ 03-238-239
Tokyo, Japan—2-41-12 Izumi, Suginami-ku, Tokyo T168/ (3) 327-1541
FARM COMMUNITY
Cebu, Philippines (Hare Kṛṣṇa Paradise)—231 Pagsabungan Rd., Basak, Mandaue City/ 83254
RESTAURANT
Cebu, Philippines—Govinda's, 26 Sanchiangko St.

LATIN AMERICA
BRAZIL

Belém, PA—Av. Gentil Bitencourt, Passagem MacDowell, 96 (entre Dr. Morais e Benj. Constant)
Belo Horizante, MG—Av. Gentúlio Vargas, 167, Funcionários/ (031) 223-2776
Brasília, DF—HIGS 706-Bloco C, Casa 29/ (061) 242-7579
Campo Grande, MS—Rua Carlos Chagas, 32-Caicara
Caxias do Sul, RS—Av. Julio de Castilhos, 1095
Cuiába, MT—Rua Mané Garrincha, 58-Apt. 18, Alvorada
Curitiba, PR—Av. 7 de Setembro, 1594, Alto da Rua 15/ (041) 264-6634
Florianópolis, SC—Rua Duarte Schutel, 61-Centro
Fortaleza, CE—Rua José Laurenço, 2114, Aldeota/ (085) 244-7068
Goiania, GO—Rua 111, No. 32-Setor Sul/ (062) 241-7492
Joinville, SC—Rua Dona Franscica, 2231, Bairro Saguacu
Manaus, AM—Rua dos Andradas, 465, Centro
Pindamonhangaba, SP—Av. Cel. Fernando Prestes, 405/ (0122) 42-5002
Pôrto Alegre, RS—Rua Dr. Thimoteo, 753-Moinhos de Vento
Recife, PE—Caixa Postal, 50, Camaragibe
Ribeirão Preto, SP—Rua Cerqueira Cesar, 480, Centro
Rio de Janeiro, RJ—Ladeira da Glória, 98, Glória/ (021) 285-5643
Salvador, BA—Rua Álvaro Adorno, 17, Brotas/ (071) 244-1072
Santos, SP—Rua Nabuco de Araújo, 151-Embaré/ (0132) 21-3596
Sao Jose dos Campos, SP—Rua Paraná, 266-Vila Maria
São Paulo, SP—Rua Bom Pastor, 798, Ipiranga (mail: C. P. 4855)/ (011) 63-1674
São Paulo, SP (Centro Cultural)—Rua Itavurú, 269-Indianapolis
Vitória, ES—Rua Des Santos Neves, 737-Praia do Canto
FARM COMMUNITIES
Caruaru, Pernambuco—Distrito de Murici
Pindamonhangaba, SP (New Gokula)—Bairro Riberao Grande (mail: Caixa Postal 108, CEP 12.400)/ (0122) 42-2466
Teresóplis, Rio de Janeiro (Vrajabhumi)—Caixa Postal 68-Alto Teresopolis/ (021) 742-3011
MEXICO

Guadalajara—Morelos No 1514, Sector Hildago, Jalisco/ 26-12-78
Mexico City—Gob. Tiburcio Montiel 45, San Miquel Chapultepec, Mexico, D.F. 18/ (905) 271-0132
Mexico City—Govinda's Cultural Center, Insurgentes Sur 2384-1, Mexico City 01000 D.F./ 548-9323
Monterrey—Zaragoza 1007, nte. Zona centro, 74-69-76
Morelia—Ticateme No. 52 pte., Col. Selix Ireta 58070, Morelia, Mich.
Vera Cruz—Calle 3, Carebelas No. 784, Fraccionamienito Reforma/ 50759
FARM COMMUNITY
Tulacingo, Hidalgo (Nueva Gauḍa-Maṇḍala Bhūmi)—(contact ISKCON Mexico City)
PERU

Arequipa—Jerusalem 402/ 229523
Cuzco—San Juan de Dios 285 Altos/ 222353
Chosica—Parque Echenique 122
Huancayo—(contact ISKCON Lima)
Lima—Avenida San Martin 135, Barranco/ 670405
Lima—Jiron Junin No 415/ 289491
Trujillo—Bolivar 738
FARM COMMUNITY
Asociacion Krishna—Correo De Bella Vista, DPTO, De San Martin
RESTAURANTS
Arequipa—(at ISKCON Arequipa)
Chosica—(at ISKCON Chosica)
Cuzco—Calle Espáderos 128 (near Plaza de Armas)
Lima—Av. Grau 137, Barranco
Lima—Av. Schell 634, Miraflores
OTHER COUNTRIES
Bogota, Colombia—Calle 78, #42-05/ 2258412
Buenos Aires, Argentina—Centro Bhaktivedanta, Andonaegui 2054, (1431)
Cali, Colombia—Avenida 9 Norte, 17-33/ 621688
Caracas, Venezuela—Prolongación Ave. Las Palmas, Calle Capriles, Quinta Pollita/ 782-1939
Christ Church, Barbados—31 Goodland Park/ (809) 42-84209
Cochabamba, Bolivia—P.O. Box 3988/ 46441
Concepción, Chile—Nongüen, 588/ 23150
Córdoba, Argentina—Montevideo 950, Paso de los Andes/ (051) 262229
Crabwood Creek, Guyana—Grant 1803, Sec. D, Corentyne, Berbice
Cuenca, Ecuador—Pje. Paucarabamba & Gral. Veintimilla Barrio-las-Chirimollas/ (07) 82-93-58
Georgetown, Guyana—24 Uitvlugt Front, West Coast Demerara
Guatemala, Guatemala—Apartado Postal 1534
Guayaquil, Ecuador—Velez 1915 (between Carchi & Tulcan)/ 36-16-47
La Paz, Bolivia—Calle 16 Obrajes 460 (mail: P.O. Box 10278)/ 783556
Medellin, Colombia—Calle 56 (Bolivia), Parque de Bolivar
Montevideo, Uruguay—Pablo de Maria 1427
Panama, Rebuplic of Panama—Via las Cumbres, entrada Villa Zaita, frente a INPSA No. 10 (mail: P.O. Box 6-29-54, Panama)/ 31-2057
Quito, Ecuador—Carron 641 Amazones/ 520466
Rosario, Argentia—Centro Bhaktivedanta, Corrientes 925, Rosario 2000
Santa Cruz, Bolivia—P.O. Box 4920/ 40146 (31571)
San Jose, Costa Rica—100 mtrs. sureste de aptos. Torre Blanca, Urbanización Carmiol, Montes de Oca, Casa No. 49 (mail: P.O. Box 166, Paseo Estudiantes, Z-1002)
San Salvador, El Salvador—Avenida Universitaria 1132, Media Quadra al sur de la Embajada Americana, San Salvador (mail: P.O. Box 1506)/ 25-96-17
Santiago, Chile—Manuel Carvallo 771, Nunoa/ 392734
Santo Domingo, Dominican Republic—Calle Cayetano Rodriquez No. 254
Trinidad and Tobago, West Indies—Prabhupada Ave., Longdenville, Chaguanas
FARM COMMUNITIES
Guayaquil, Ecuador (Nuevo Nilācala)—(contact ISKCON Guayaquil)
Guyana—Seawell Village, Corentyne, East Berbice
San Salvador, El Salvador—Carretera a Santa Ana, Km. 34, Canton Los Indios, Zapotitán, Dpto. de La Libertad
RESTAURANTS
Cuenca, Ecuador—Govinda's, Annexo Hotel, Crespo
Guatemala, Guatemala—Callejor Santandes a una cuadra abajo de Guatel, Panajachel Solola
Guayaquil, Ecuador—Govinda's (contact ISKCON Guayaquil)
La Paz, Bolivia—Restaurant Mañjari, Calle Potosí 1315, esq. Colón
San Salvador, El Salvador—25 Avenida Norte 1132
Santa Cruz, Bolivia—Restaurant Govinda's, Calle Florida 594, esq. Cañoto
Santa Cruz, Bolivia—Snack Govinda, Av. Argomosa (1er anillo), esq. Bolivar
Santiago, Chile—Govinda's (contact ISKCON Santiago)

Dear Mr. Gorbachev,

The worldwide campaign to free the

AMOGHA DĀSA

At a press conference in front of the Soviet consulate in Sydney, Australia, Prahlāda dāsa, the thirteen-year-old devotee whose song* Mr. Gorbachev, Please Let Our Friends Go *was released last year by EMI, one of the world's largest record companies, reads a statement requesting freedom for the imprisoned Soviet Hare Kṛṣṇa devotees. EMI was so happy with the song's success and so sympathetic to its message that they went on to record Prahlāda's album,* Through the Eyes of a Child, *promoting it with a rock video of the song* We Want to See the 21st Century. *Proceeds from record sales are funding a drive to collect a million signatures on petitions demanding that the Soviet government release Hare Kṛṣṇa devotees held in prisons, labor camps, and psychiatric hospitals.

In the same spirit, devotees and friends are gathering petitions in many other countries, and the Kremlin is receiving tens of thousands of postcards bearing photos of the imprisoned devotees and requesting their release.

Let Our Friends Go!

Soviet Hare Kṛṣṇas gathers momentum.

Kṛṣṇa devotee Marie-Anne Farrow, dressed in her bridal gown, announced on August 15, 1985, at a press conference in front of the Soviet embassy in Stockholm, Sweden, that she would fast there until Soviet officials released her fiancé, Vedavyāsa dāsa (Valentin Z. Yurov), from a psychiatric hospital in Moscow. Swedish newspapers gave her hunger strike daily front-page coverage, and her image appeared on nightly television newscasts, generating tremendous sympathy among the Swedish people. In September the Soviets finally capitulated and put Vedavyāsa on a plane to Stockholm.

Since then, Vedavyāsa has traveled extensively throughout the world speaking out strongly on behalf of the Soviet devotees who remain imprisoned.

At the site of the November 1985 Reagan-Gorbachev summit meeting in Geneva, Hare Kṛṣṇa devotees staged massive demonstrations that drew worldwide media coverage.

At the November 1986 meeting in Vienna of the Commission for Security and Cooperation in Europe, the international organization that monitors compliance with the human rights provisions of the Helsinki accords, Hare Kṛṣṇa members again called attention to the plight of imprisoned Soviet devotees.

The Committee to Free Soviet Hare Krishnas organized protest demonstrations and staged a well-received exhibition at a human rights conference organized by Paris-based Resistance International. The committee's U.S. delegation later submitted to Congress a detailed account of Soviet violations of the human rights of Russian Hare Kṛṣṇa devotees. Amnesty International continues its vigorous support for the persecuted Russian devotees, willingly providing assistance in locating arrested devotees.

NOTES FROM THE EDITOR

Four Reasonable Rules

One criticism against devotees in the Hare Kṛṣṇa movement is that they are extreme. Though most people will admit that God consciousness has a place in human life, they think it should be practiced in moderation. A Kṛṣṇa conscious devotee agrees that there should be a balance between spiritual and material pursuits, but from his viewpoint the materialist is unreasonable in his stingy allowance of time and dedication for spiritual life. According to the Vedic scriptures, although a balance should be kept between material and spiritual, the favor should be on the side of the spiritual, the more important pursuit. How extreme then are the actual practices of Kṛṣṇa consciousness?

A Kṛṣṇa conscious person agrees to avoid four kinds of activities unfavorable to spiritual life: (1) meat-eating, (2) illicit sex, (3) intoxication, and (4) gambling. He also agrees to chant a prescribed number of holy names of God each day (about two hours' worth). One doesn't have to shave one's head, live in a commune, or wear a certain type of dress to be a devotee of Kṛṣṇa. One may choose any occupation or way of life, as long as one follows the four rules and chants the Hare Kṛṣṇa *mahā-mantra.*

The four rules do not completely prohibit sex or enjoyable eating or recreation, but they do restrain these practices to bring them up to the human level, to bring them into accordance with God's laws. Nor are these rules the concoctions of a particular sect. They are universal to all great religions. Far from being extreme, these rules constitute mere sub-religious principles, necessary prerequisites for approaching the higher stages of love of God.

Consider meat-eating. In recent decades, convincing medical evidence has shown that a vegetarian diet is healthier than a diet that includes meat. Meat-eating is also economically wasteful. But more important is the ethical or religious consideration "Thou shalt not kill." With even a dim conception of theism, we must admit that the helpless animals are also God's offspring, and man has not been given license to kill them just to satisfy his taste buds. A recent book by Steven Rosen, *Food for the Spirit,* thoroughly documents the fact that all the world's major religions advocate vegetarianism.

Avoiding meat-eating is not unreasonable or extreme. Rather, to insist that innocent animals be sacrificed to supply our food is an extreme form of human cruelty. Giving up meat-eating might seem extreme within a society of meat-eaters, but that doesn't mean it is wrong. We should follow the path of truth regardless of whether it is fashionable.

Intoxication in its various forms is a favorite escape from life's boredom and desperation. In response to the mass demand, theologians and clergymen sometimes twist the scriptures and declare that God will be satisfied if we drink or get high "in moderation." But, like meat-eating, the intoxication habit obstructs spiritual advancement.

Consider the jargon used to describe the intoxicated state: smashed, stoned, blasted, wrecked, ripped, plastered—*ad nauseam.* How can someone who's "plastered" be peaceful and think of his relationship with God? "But if you don't get high," people protest, "what do you do for fun?" The answer is that the human need for happiness here-and-now can be supplied by means other than chemical intoxication, which is so harmful.

Actually, the blissful state for which we hanker can be attained in the most natural way in the simple acts of daily life—when they are done in devotional service to God. Kṛṣṇa, the Supreme Personality of Godhead, is eternal and full of bliss and knowledge. When we connect with Him, as when chanting His holy names, we feel an ecstasy that precludes the need for intoxicants. As Śrīla Prabhupāda writes, "When one experiences a higher taste in Kṛṣṇa consciousness, he automatically loses his taste for pale things."

One of the hardest habits to give up is illicit sex, and devotees of Kṛṣṇa meet perhaps their greatest resistance when they propose sexual restraint. People may agree that eating meat destroys innocent creatures, but what is the harm in sexual enjoyment? Besides, if we take sex away, then where is the pleasure? Where is the meaning to existence?

But the Kṛṣṇa conscious devotees do not advocate cessation of sex life. Rather, Kṛṣṇa says in the *Bhagavad-gītā,* "I am sex in accordance with religious injunctions." This means that sex should be used as a form of devotional service to God. When husband and wife unite in religious marriage for conceiving children, with a promise to raise those children for their spiritual well-being, their uniting is a highly religious act.

Very few persons nowadays are willing to accept this traditional concept of sex, although it is taught in every scripture. Once again the clergymen and theologians have come to the support of the sense gratifiers and have twisted sacred texts away from their original meanings. They've made allowances for sex outside marriage and outside the reproductive act. But defying our spiritual well-being through illicit sex will not make us truly happy.

As for gambling, although it is promoted by government lotteries and casinos, it certainly earns its place among the chief vices. Gambling produces a feverish cheating mentality, a false hope of getting something without actually earning it. It becomes another distraction from the pursuit of God consciousness, another waste of human life. Fyodor Dostoevsky's autobiographical novel *The Gambler* shows how much gambling cost him in shame and misery, as do his letters to his wife: "Forgive me. . . . I lost everything. . . . What are you going to think of me? This has shaken the very foundation of our marriage! I hate gambling."

Of course, there will be difficulty in giving up long-cherished habits. In Sanskrit this difficulty is known as *tapasya,* or austerity. But when we voluntarily take trouble to please God, we purify ourselves and make advancement in God consciousness. No individual or nation ever became great by being lazy. One has to take trouble to be a great inventor or a great musician; one has to sometimes give up some immediate pleasure to achieve a greater happiness.

Spiritual life also requires effort, but its gain is eternity, bliss, and knowledge, and its loss means repeated birth and death. Unfortunately, we tend to degrade ourselves by indulging in sensual habits. And influenced by atheistic propaganda, we despair of the eternal goal. When we lack education in God consciousness, and when we have no friends who joyfully practice spiritual life, then we want to give up the whole attempt at self-restraint. But if we associate with genuine devotees, we will understand the importance of giving up illicit sense gratification, and renunciation will become easy.

Aside from observing the "do not" rules, a person in Kṛṣṇa consciousness agrees to regularly chant the holy names of God. But because people have lost much of religious culture, this also may seem an extreme practice. Recently at a shopping center a young man asked me about my chanting beads. I replied, "They're prayer beads, similar to what Catholics, Muslims, Buddhists, and others use." The man replied, "Isn't it boring?" For most people chanting or praying is something boring, compared to the quick thrills they can get by watching television or spending money to indulge the senses. They cannot imagine that there is intense pleasure in the simple practice of reciting the names of God. But true prayer brings the ecstasy of love of God and spares us from all the distresses of this material world.

The balance between spiritual and material is a matter of sensible budgeting. Modern civilization suffers from an imbalance on the material side. So if we can at least recognize the need for spiritual improvement, that will be a great gain. The real danger is not too much love of God, but the loss of our souls. As Jesus Christ said, "What does it profit a man if he gains the whole world but loses his immortal soul?" **—SDG**

CHANT!

Moscow, 1987: A devotee of Kṛṣṇa from Kiev chants the holy names while displaying the Hare Kṛṣṇa mahā-mantra *in Cyrillic.*

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

Tap into the reservoir of pleasure. By chanting the names of God, you'll immediately be in touch with the source of all pleasure. The name *Kṛṣṇa* means "the all-attractive person," and *Rāma* means "the supreme pleasure." *Hare* is a word addressing Harā, God's devotional energy, to whom we pray to be engaged in the Lord's service. Because God is unlimited and absolute, He is fully present in the sound of His names. So, just as darkness cannot stand in the presence of light, miseries cannot affect us when we chant God's names.

Because we are spiritual and eternal, our natural state is one of unrestricted happiness. But forgetting our original positions as loving servants and devotees of Kṛṣṇa, we suffer the pains of material life. By chanting God's names, we become purified of all material desires, which separate us from Kṛṣṇa, and we regain entrance into the eternal, blissful, spiritual realm.

The spiritual realm is not restricted by time and space; it's always within reach. And you can experience it. Chant the Hare Kṛṣṇa *mantra*—and taste the pleasure.

What You Can Do to Help Free the Soviet Hare Krishnas

ISKCON's Committee to Free Soviet Hare Krishnas has established a membership program that helps publicize the plight of the twenty-three imprisoned devotees. From the privacy of your own home here in the free world, you can help levy international pressure against the injustices endured by Soviet Hare Kṛṣṇa followers. Please join the Committee to Free Soviet Hare Krishnas.

Plan A

Send $21. You'll receive the famous *Hare Krishna in the USSR* cassette tape, a 2½-inch "Free the Soviet Hare Krishnas" button, and two photos of the Soviet devotees. You will also receive protest postcards with pictures of the imprisoned devotees to mail to Soviet authorities.

Plan B

Send $51. In addition to receiving the above items, you will sponsor one of the imprisoned devotees. You'll receive regular and updated information about the devotee and his or her case. You'll have the chance to correspond with the devotee's friends and relatives in the USSR, and possibly directly with the imprisoned devotee.

Send your membership contribution, along with your name and address, to:
The Committee to Free Soviet Hare Krishnas, Almviks Gärd, 15300 Järna, Sweden.

PETITION

I, the undersigned, present the following statement to Mr. Mikhail Gorbachev, general secretary of the Communist Party of the Soviet Union, and to Mr. Eduard Shevarnadze, the foreign minister:

I deeply deplore the inhuman treatment and conditions that members of the Hare Kṛṣṇa movement in the USSR are being subjected to. They are being denied the basic human rights to which they are entitled under the provisions of the Soviet Constitution, as well as all the international agreements and treaties that the Soviet Union has endorsed.

I request the Soviet government to allow the members of the Hare Kṛṣṇa movement to register their religion as an official state religion. I also implore the authorities to arrange the immediate release of the following Hare Kṛṣṇa devotees, who are imprisoned in psychiatric hospitals, prisons, and labor camps, or have been sentenced to compulsory labor, and following their release, to permit their emigration from the Soviet Union along with their immediate family:

Agvan K. Arutyunan, Gagik S. Buniatyan, Nugzar A. Chargaziya, Jakov E. Dzhidzhevadze, Yuri A. Fedchenko, Rafael Janashviili, Suren G. Karapetyan, Olga Khamidovna Kiseleva, Vladimir G. Kritski, Vladimir A. Kustrya, Alexander V. Levin, Yevgeny N. Lyubinsky, Oleg Mkrtchyan, Alexei A. Musatov, Otari S. Nachhebiya, Sarkis R. Ogadzhanyan, Anatoli F. Pinyayev, Sergei A. Priborov, Karen V. Saakyan, Armen V. Saakyan, Anatoli I. Samoilov, Ashot S. Shaglomdzyan, Oleg A. Stepanyan.

Name:_____

Address:_____

City:_____ State:_____ Zip:_____

Country:_____

Mail petition to : The Committee to Free Soviet Hare Krishnas, Almviks Gärd, 15300 Järna, Sweden.